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T H E

# CRITICAL REVIEW.

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For the Month of *November*, 1780.

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*Discourses on various Subjects, by Jacob Duché, M. A. Rector of Christ-Church and St. Peter's, Philadelphia, and formerly of Clare-Hall, Cambridge. 8vo, 2 vols. 10 s. boards. Cadell.*

**T**HE list of subscribers to the present work has made us pay more attention to it than we otherwise should have done: had we not been influenced by such respectable names, we should have barely contented ourselves with classing it amongst those numerous publications, which certain theological writers give every day to the world, we believe with good intentions, while, at the same time, they by no means tend to promote the interests of rational and genuine Christianity. As matters now stand, we must enter more into detail, and give our reasons at large for this insinuation.

Perhaps we ought not to have been much disappointed at meeting in this performance with less reasoning, elegance, and learning, than so numerous and respectable a list of subscribers led us, we had almost said *impulsively*, to expect. Had we allowed ourselves time for recollection, we might have called to mind many instances where the *number* of subscribers, and the *merit* of the work, have borne no proportion to each other.

We mean not, by this, to say that Mr. Duché's sermons are devoid of merit: on the contrary, a certain warmth, a fire, an animation pervades them, which, from the *pulpit*, with the voice and manner we know the author is master of, must have made strong impressions on the *feelings* of his audience. Along with this, the *general benevolence* of his doctrine may be some atonement for the abuse thrown out against *reason*; and for reducing Christianity to a matter of mere *feeling*.

The following truly Christian sentiments must give a pleasure to every worthy mind : ‘ \* *Universal benevolence*, he considers as the *sublime* of religion ;’ — ‘ The mind that is possessed of a *true taste* for it, whatever its peculiarity of opinion may be, cannot be very ‘ far from the kingdom of God.’ But we can, by no means, subscribe to another of his positions, ‘ That the *true taste* for the *sublime* of religion ‘ † can *only* be derived from the fountain of infinite love, by *inward* and *spiritual* communications ;’ meaning by these inward and spiritual communications, an *impulsive* feeling, *distinct*, and perhaps, *contrary* to *reason*. He goes on, with our hearty approbation, ‘ † God is *love*, and he that dwelleth in *love*, dwelleth in *God*, and *God* in *him*.’ ‘ One transgression of the great law of love, even in the minutest instance, must appear more heinous in the sight of the God of love, than a thousand errors in matters of doctrine or opinion.’ But we cannot pay so unreserved an acquiescence to what follows ; ‘ If the reader peruse these volumes under the influence of such sentiments, it is not likely that he will be offended with any singularities of diction, or any inelegant and colloquial expressions he may now and then meet with.’ Indeed, as *good Christians*, the singularities, &c. ought not much to offend us, but, as *impartial Reviewers*, our duty to the public forbids us to pass by any thing of that kind unnoticed. The author proceeds, ‘ Much less will his censure be incurred by the constant use of *scriptural ideas*, and *scripture language*, in preference to what are (is) called *moral* and *philosophical*.’ *Scriptural ideas* are certainly the proper ones to be employed by a minister of the gospel ; and *scriptural language*, managed with propriety and judgment, gives strength and beauty to every discourse. But may it not be used *improperly* ? May it not be used to *excess* ? Would not a sermon, made up *entirely* of texts of scripture, be reckoned, at best, a whimsical compilation ? Ought it not be considered in that light ? And does not Mr. Duché’s reasoning lead us to form an opposite conclusion ? If a modern preacher, to give us an idea of a prosperous man, should tell us that he ‘ washed his steps in butter,’ does Mr. Duché think that the preacher would have much reason to value himself on having employed *scriptural language* to express his thoughts ? Does he not rather imagine that what he (Mr. Duché) calls *moral language*, might have done as well, or better ? Would not imagery, which marks the prosperity of these times, have conveyed a juster picture to the mind than a phrase which presents us, in 1780, with nothing but a lu-

\* Pref. p. 3.

† Ib.

† Ib. p. 9.



dicrous idea? And would not Christianity, as well as the preacher, have found its account in the substitution?

We are not much pleased with his *contrast*, the *opposition* he has set up between *scriptural* and *moral* language. We know no distinction; and we trust we have every real Christian on our side. Is not the language of morality the language of the gospel? And are not the words of scripture the most genuine morality? Should we not be directed in this matter by the great founder of our religion? Jesus Christ himself, in his longest sermon we have on record, meaning to give directions to mankind for their conduct in the affairs of life, did not interlard his discourse with phrases from the prophets, and other scriptural writings of the Jews, he did not speak in *scriptural language*. All he said was plain and simple, conveyed in the language of the times. And, though he frequently alluded to Jewish customs, maxims, and precepts, yet it was by no means in what Mr. Duché would call *scriptural* language. We can only say, 'Go thou, and do likewise.'

Had Mr. Duché attended to this precept, he would not, so frequently as he has done, have introduced scripture improperly, and totally misapplied it. One instance of this we shall submit to the judgment of the reader. Talking of death, he says, 'Some of us, within a very few years, and some, perhaps, within a very few days, may behold the curtain drop, and shut out every scene of temporal nature from our view.' And then applies, with the highest impropriety, to the death of an individual what has respect only to the final dissolution of this world: 'With respect to us, say he, the heavens and the earth will then *pass away* with a *mighty noise*'—No such thing, they will *remain* in *peace* and *quietness*. 'The sun will be darkened, and the moon turned into blood'—A great mistake, they will shine as usual. 'The stars will fall from heaven, and the powers of heaven will be *shaken*.' Not a single star will *fall*, we assure you; and every thing will remain *firm* and *stable*, even should Mr. Duché himself make his *exit*.

Mr. Duché tells us, in his preface, that 'his divinity, he trusts, is that of the Bible; to no other standard of truth can he venture to appeal. Sensible, however, of his own fallibility, he wishes not to obtrude his *peculiar* sentiments; nor to have them received any farther than they carry with them that only fair title to reception, a conviction of their *truth* and *usefulness*.' As we are not convinced either of the *truth* or *usefulness* of the following doctrines, we beg leave to enter our protest against

them; the judicious reader, we presume, will join in the protest. Our passions and appetites, he tells us, are *real* devils. \* \* Pride, envy, covetousness, lust, malice, which are *real* spirits of darkness, operating by real, though invisible influences in the human frame, have made their appearance in a fashionable dress—'they are, however, *devils* in disguise.' Now, we know of no warrant from scripture that can allow of our subscribing to this doctrine of our author.

As ill satisfied are we (though it be a matter of small importance), with his reasons for concluding that the devil, before his fall, was an inhabitant, the prince of this world. 'The grand apostate seraph, says he, is called "the prince of this world, the prince of the power of the air;" from which, and other expressions of the like import, we may justly conclude that he was once in possession of this very *system* which we inhabit—it was the sphere of glory in which he moved, whilst his lustre yet remained unfaded.' Conclusions of this sort, drawn from unsubstantial premises, have made the scriptures speak whatever the fancy or passions of men required; and led a certain irreverend wight of a papist to say, that the Bible was like a *nose of wax*, which might be twisted and moulded at pleasure. It is hardly worth while to observe, that 'this very *system*,' when applied to the earth, is a very incorrect expression: our globe is, at most, only *part* of a system.

These *peculiarities*, however, might easily be passed over; as little harm can arise either from our faith in them, or our disbelief of them: but must not either pity or indignation seize the judicious reader, when he beholds Mr. Duché attacking *reason*, the noblest gift of God, despoiling it of its most pre-eminent functions, and treating it with the most supercilious contempt? The attack, it is true, is not formidable, and little exertion is necessary to repel the feeble assailant; so little indeed, that we mean only to *show* him to the public, convinced that his own innate weakness must work his overthrow. Hear him declaiming against the powers of reason†:

'Go to the chambers of sickness, visit the melancholy retreats and indigence of woe! Produce there your *strong reasonings*—strive, with learned labour, to open and convince the understandings of your suffering brethren—enumerate to them all the outward evidences that you can collect of the great truths of religion, give them proof upon proof, demonstration upon demonstration—talk to them of the nature and attributes of God, and the immortality of their souls—tell them what the Son of

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\* Vol. i. p. 152.    † Vol. i. p. 314, 315.



God hath done and suffered for sinners—what are the means of reconciliation, and what the sure grounds of a happy death—give them all what they can receive ‘by the hearing of the ear’—and what have *you* done, and what have *they* gained?’

Just nothing at all, he tells us\*;

‘Fruitless, indeed, are such attempts as these! till the soul is shaken to her very centre, till the stone is removed from the door of the sepulchre, that God, who “makes darkness his secret place,” can never been seen. The eye must be turned inwardly—The soul must feel its own darkness, before it can seek to have it enlightened.’

All very true; no reasoning will have force, no arguments make any impression, unless the hearers be attentive. But to make them so, is not *reasoning* the most probable means? Is it not the means which the eternal source of *reason* has put into our hands? And must we not employ it? Must not the understanding of persons, in such deplorable circumstances, be informed; must not their passions be awakened and alarmed? By no means, says Mr. Duché.—An *impulse* must come from above, that works neither upon the reason, nor the passions, but on a *tertium quid*, which he has not condescended to name; and then the work of conversion goes on with the utmost rapidity; provided the operations be not retarded by *noise!* or *reasoning!* The sinner cries out†,

‘I now feel the misery of nature without God—I feel nothing but darkness, and want, and hunger, and thirst! But in this darkness, under this want, in this hunger and thirst, the soul must wait, *without reasoning*, without repining, in *stillness*, in *silence*, till the invisible God shines into the darkness, and till the darkness comprehends, and eagerly imbibes the light, and he, in whom is no darkness at all, manifesteth his presence by a *self-evident sensibility!*’

We appeal to the intelligent reader, if this be not father Girard’s doctrine to Miss Cadiere, ‘Abandonnez vous, mon enfant, & laissez faire.’ It is surely as finished a piece of mystical jargon as ever graced the works of Jacob Behmen.

In another place, with magic wand and mystic spell, he has circumscribed the powers of reason within a very narrow circle; and thunders *ex cathedra*, ‘Hitherto shall thou come, and no further.’ The world had all along imagined, that the discernment of *moral* truths belonged to the rational faculties of man; Mr. Duché boldly pronounces that ‘the phæno-

\* Vol. i. p. 316.

† Vol. i. p. 317.

mena of the *material* universe' are alone within their sphere of investigation ¶. Speaking of human reason,

'Doubtless, says he, her powers are great, with respect to outward things; she can readily and aptly contemplate the world of nature around us; and, without much difficulty, comprehend all the wonderful discoveries that have been made in natural philosophy. Hitherto she can go, but no further: the *phænomena* of the *material* universe, and the laws by which they are governed are the *only* objects within the narrow limits of her unenlightened eye.'

We shall not enter farther into the consideration of Mr. Duché's doctrines. Though they may be unpalatable to many, they will be received by some with the highest satisfaction and relish.

With respect to the *manner* in which he has treated his various subjects; little reasoning is employed; the address is made rather to the *feelings* than the *judgement*. The style is, in general, well suited to the warmth of manner he has chosen to adopt. An excess of metaphor and ornament is, in many places discernible; though he himself seems to imagine that his discourses may prove less acceptable to some readers, from too close an adherence to 'the simplicity of evangelical language.' This superabundance of ornament, and a certain ardour of expression, originating, we suppose, from the natural feelings of the author, have, perhaps, led him into inaccuracies, which, with more simplicity and sobriety of style, might have been avoided. We shall give an example or two, out of many. ' \* The word of God is a true and faithful mirror, which gives us a true and faithful representation of our own *persons*.' Here, the word of God is transformed into a *real* looking-glass; it gives us a representation of the *material*, and not of the *moral* man. ' † Earth, heaven and hell' are not only made, in the same sentence, 'three kingdoms, three worlds,' but 'three *principles*.' ' ‡ Unclouded skies, mild and gentle breezes, fair and beauteous landscapes' are said to be 'without a picture,' and 'within' that same picture, 'sweet peace of mind, desires calm and untossed, love, harmony, and seraphic joy!' Grammatical slips are likewise to be met with; as ' § lay' for *lie*, and others of a like kind.

The following extract will enable the reader to form some judgment of Mr. Duché's manner, while at the same time it displays his benevolence and liberality of sentiment.

¶ Vol. ii. p. 159.

‡ Vol. ii. p. 149.

\* Vol. ii. p. 104.

§ Vol. ii. p. 208.

† Vol. i. p. 146.



\* Speaking of regeneration, and its fruits, he says:

‘ Not half so beautiful, sweet, and refreshing are the beams of opening morn, which dissipate the shades of night, as those rays of uncreated light, which dispel all doubts and darkness from the regenerate heart. In the picture of unrenewed nature, all was shadowy and deceitful: the light, if any there was, was a false glare: the objects, either visionary or destructive. In the picture now before us, all is real light, life and bliss. Every object is seen in its true colours and proportions. Unclouded skies, mild and gentle breezes, fair and beauteous landscapes are without—within, sweet peace of mind, desires calm and unruffled, love, harmony and seraphic joy!

‘ Follow the truly regenerate Christian through all the periods and possible conditions of human life, you will find this representation to be strictly just. As to those storms of temptation, adversity and affliction, in which the prince of darkness is sometimes permitted to thunder around him, these can only affect that outward nature, by which he stands connected with this outward world. The inward man rises superior to this elemental uproar, lives and breathes in the light and air of heaven, and is perpetually conversant and entertained with heavenly objects and delights.

‘ True indeed it is, that this most desirable serenity is not to be attained at once. The struggle between two opposite natures must be long continued, before the victory is complete. “The face of the earth,” after a cold and dreary winter, is not instantaneously, “renewed:” the genial warmth of the sun kindles, by degrees, the vegetative life; and days, and weeks, and months must pass, before the plants, and herbs, and flowers, and fruits arrive at their maturity, and diffuse their beauties, virtues, and fragrance for the pleasure, or nourishment of man.

‘ Thus it is with respect to the growth of our regenerate nature. “The seed of the incorruptible word” lies buried in the earthly heart, till God “sends forth his spirit,” by which we are “created;” that is, by which this seed is called forth out of its hidden state, into a birth or manifestation. The fruits of this regeneration are the only marks by which it can be distinguished from the unregenerate state: where they do not appear, charity itself will permit us to think, that “he who liveth” in such a state, “is dead whilst he liveth.”

‘ As the nature of this new life, therefore, is best known by its fruits or effects, I will attempt to draw the outlines of the character of a Christian, acting through life under the immediate influence and inspiration of that Spirit, by the sending forth of which he hath been “created,” and the face of his earthly part renewed.”

‘ One of the first realities which the light of heaven discovers to his wondering mind, is this ; that true religion is not a name, a form, or an opinion, but a life, actuating its proper spirit, and its proper body ; that is, consisting of internal powers and principles, and an external conduct conformable to them : these will generally appear to go hand in hand. But should the outward man, in some instances, when viewed with a worldly eye, seem to act inconsistent with the internal principles of truth, we must, nevertheless, be very cautious in forming our judgment in such cases. For the principle within is often good and right, when, from some strange concurrence of outward circumstances, such as education, prejudice, national customs and observances, there seems to be a deviation from that principle. The regenerate Christian, sensible of this, and living, as he does, in the element of love, has too liberal and extensive views of the secret and salutary influences of the divine Spirit, to think of confining them within the scanty limits of any particular religious sect or sects in the world. He believes that they may be frequently found as operative and effectual amid the noise and hurry of secular life, as within the narrow precincts of a monastery, or the narrower cell of the solitary anchorite.

‘ Wherever the fruits of “ love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance,” are visible, there, undoubtedly, the Spirit of God hath been sent, the “ face of the earth hath been renewed.” The truly regenerate hath, therefore, a religious contempt for all those littlenesses, which are so often seen among nominal professors of the gospel. We cannot think that those persons have made any great proficiency in Christian knowledge or Christian practice, who dare to call their neighbour’s goodness in question, if they should happen to differ in some particular notions of truth from themselves. These external minutiae may serve as fuel to the false zeal of pharisaical professors, but are beneath the notice of the heaven-born Christian. He knows, that “ to the pure, all things are pure :” and, as on the one hand he is careful to avoid every thing that looks like a licentious abuse of this maxim ; so, on the other, he would not abridge his Christian liberty by any formal and needless austerities. In a word, his grand concern is to live above the world, and to regard its praises as little as its censures : he is, therefore, in no wise anxious to be *thought* a spiritual man, but to be so in *reality*.’

It is to be wished, that our young divines, in their sermons, would pay a due attention to the true characteristics of sacred oratory ; and consider, that the proper language of the Christian preacher does not consist in rhetorical flourishes, splendid descriptions, a long train of metaphors, or the subtleties of mystical theology ; but in plain and sober sense, a rational explanation of scripture, manly sentiments, and, on every occasion, a natural and majestic simplicity,

*Chemical*



*Chemical Observations and Experiments on Air and Fire.* By Charles-William Scheele, Member of the Royal Academy at Stockholm; with a Prefatory Introduction, by Torbern Bergman; translated from the German by J. R. Forster, LL. D. F. R. S. and S. A. To which are added Notes, by Richard Kirwan, Esq. F. R. S. With a Letter to him from Joseph Priestley, LL. D. F. R. S. 8vo. 3s. 6d. sewed. Johnson.

AT entering upon the review of this work we meet with a striking instance of the possibility of investigating the principles of nature by different paths of science. We find that, while Dr. Priestley was prosecuting his researches on air by physical experiments, another ingenious enquirer in the North, unapprised of those discoveries, was employed in examining the same subject by experiments founded in chemistry. Their distinct modes of procedure terminate in one common result; and the conclusions of each of the philosophers serve to confirm those of the other.

When Mr. Scheele began his experiments, he was sensible that without being intimately acquainted with the history and properties of air, it was impossible to investigate the phenomena of fire, which he purposed to explain; and therefore he diligently applied himself to examine the former of these elements.

The first observation which he deduces from his experiments is, that air is a compound of two kinds of elastic fluids, one of which only attracts the phlogiston, and makes between a third and a fourth of the whole bulk of the air.

Mr. Scheele next relates experiments to prove that common air, consisting of two kinds of elastic fluids, after having been separated by means of phlogiston, may again be compounded. We shall lay before our readers a part of the author's remarks on this subject.

Chemists have frequently distilled the fuming spirit of nitre, from oil of vitriol spread on salt-petre; and they could not help observing, that this acid is in the beginning of the operation red; in the sequel white and colourless; and at last again so intensely red, that it is impossible to look across the receiver. Here it ought to be remarked, that in case the heat is much increased towards the end of the distillation, the whole mixture is put into such an effervescence, that every thing passes over into the receiver; and during this effervescence a kind of air is disengaged, which deserves every attention.—If for this operation a very black oil of vitriol is employed, the acid going over in the beginning

ginning is not only by far more red than if a white oil of vitriol had been used; but also by putting a burning candle into the receiver; after the passing over of about one ounce of acid, you see it instantly extinguished; whereas a burning candle introduced towards the end of the operation when the mixture is in effervescence, into the receiver filled with intensely red vapours, not only continues burning, but its flame becomes infinitely more vivid, than in common air. The same phenomenon appears, if towards the end of the operation a receiver filled with air, wherein a candle will not burn, is luted to the apparatus; for after it has been fixed about half an hour, a candle will again burn in the air it then contains.

The previous question therefore ought to be put: whether the vapours of acid of nitre are naturally red? I beg leave to introduce here this question; since I have reason to believe that there are people, who make the red colour a characteristic of this acid. The colours of the acid of nitre are accidental: for if several ounces of fuming spirit of nitre be distilled by a very moderate heat, the yellow colour separates from it, and passes over into the receiver, and the residuum in the retort is as white and colourless as water. This acid has all the chief qualities of acid of nitre, and the yellow colour alone is wanting: this I would call the pure acid of nitre. No sooner comes it in contact with an inflammable principle, than it grows more or less red. The red acid is more volatile than the pure, because moderate heat alone will separate it; and for this very reason in the distillation of Glauber's spirit of nitre, the volatile spirit goes over first, and after it has passed, the uncoloured follows. However, why does the acid again pass over intensely red at the end of the distillation? why was the red colour not gone off in the beginning of the operation? whence obtains it phlogiston at that period? Here lies the difficulty.

I mentioned in the preceding number, that a burning candle is extinguished in the receiver at the beginning of the distillation. The cause of it is alledged in the experiment already described, No. 13. The acid of nitre passing over in the form of vapours, attracts the phlogiston, which discovers itself in the black colour of vitriol, immediately after it meets the air; which again, by elective attraction, deprives the phlogisticated acid of its inflammable principle; by which means part of the air contained in the receiver is lost, whence flame immersed into it is extinguished.

Acid of nitre can take up phlogiston in various proportions, and obtains at each proportion different qualities. If it be, as it were, saturated with it, real fire rises, and it is entirely destroyed. If the inflammable principle be less copious, the acid is converted into a kind of air, which will neither unite with alkalies, nor with absorbent earths, and with water only in small proportions: if this acid of nitre analogous to air, meets the



the air, the latter attracts the phlogiston, and loses its elasticity. The vapours become red, the air undergoes likewise this remarkable and natural change, of being not only diminished, but also of growing warm. If the acid of nitre receives a still less proportion of phlogiston, it is likewise changed into a kind of air; which, like common air is invisible, but capable of uniting with alkalies and terreous substances, and of yielding by their mixture true neutral salts; however, this phlogisticated acid so closely adheres to these absorbent substances, that even the addition of vegetable acids cannot expel it. In this manner it is to be met with it, in saltpetre, made red hot; and likewise in the nitrum antimoniatum. If this acid of nitre meets the common air, the latter loses its elasticity, and is dissolved in red vapours; if mixed in certain proportions with water it becomes tinged, blue, green, or yellow. If the pure acid of nitre receives but a very small proportion of inflammable principle, the vapours become only tinged red, they are deprived of elasticity; but this acid of nitre is however become more volatile than a pure acid: and this small quantity of phlogiston so firmly adheres to the acid, that even air, which has the strongest affinity to phlogiston, is incapable of extricating the same.

Mr. Scheele afterwards proceeds with a continuation of experiments, demonstrating that heat or warmth is composed of phlogiston and empyreal air, or that which contributes to the existence and support of flame.

By subsequent experiments, Mr. Scheele endeavours to prove the existence of an inflammable principle in light; that light is not a primitive or elementary substance; and that, if its motion be not interrupted, it causes neither heat nor cold. His opinion is, that each particle of light is nothing more than a subtile particle of empyreal air, which is more charged with phlogiston than an equally subtile particle of heat.

The author, having thus far prosecuted his researches into air, advances to the examination of fire, which is the principal object of his enquiry.

'Fire,' says he, 'is that more or less heating, and more or less luminous state of certain bodies, into which they come by means of the air having previously been heated to a certain degree; in which state they are resolved into their constituent parts, and entirely destroyed, whereby constantly a certain part of the air is lost.'

'*Remark 1.* Hence it likewise appears, that the heating of stones, earths, salts, &c. with a red heat cannot be called a fire; since the air undergoes by it no change, its expansion excepted, and since the operation can be done even without air.

'*Remark 2.* Heat and warmth likewise cannot be called fire, since it can be produced in various manners without heat: under the same predicament are liver of sulphur, some oils, varnish of linseed

linseed oil, iron-filings, &c. for these cause a heat, no doubt by means of the air, by which some part of the air is lost; but the absence of light prevents their being called fire.

*Remark 3.* The luminous appearance of some kinds of stone, after they have been heated, the Bononian and Baldwin's phosphorus, the electrical luminous appearance, and the light of the sun, are likewise not to be considered as fire; since the air is not changed by these phenomena, and they may equally well be seen in the vacuum of an exhausted receiver. But the phosphorus of urine is an actual fire; for it is luminous, it heats, it is destroyed, and absorbs air. None of these phenomena appear in foul air, or without air in the exhausted vacuum.

The author's theory respecting the generation of fire is contained in the following propositions—To every combustible body a certain quantity of heat must be communicated, in order to set it in the fiery commotion.—Then it is enabled to part with its phlogiston, provided there be a substance present which has a stronger attraction to the inflammable than to that with which it was before in union.—If the heating is done in open air, the empyreal air has the stronger attraction.—Immediately after, the inflammable principle must come out and unite with the empyreal air, and thus be set at liberty.—From this union compounded, heat, which adheres to foul air, expands it, and rises according to hydrostatical principles.—Scarcely is this heat generated when the combustible body is still more expanded by it than at the beginning, and its phlogiston is more laid open.—Empyreal air comes in contact with more phlogiston, and, according to its nature, forms an union with a greater quantity of it, which causes radiant heat.—At that moment the integrant parts of the combustible body are so much disunited by the still increasing heat, that the empyreal air continuing to pour upon it in streams, attracts the phlogiston in still greater quantities; and hence (that wonderful phenomenon) the most elastic substance, light, is composed; which, according to the quantity of combustible matter, has various colours.

We afterwards meet with some new and curious experiments on the desiccation of air by quick-lime, and the inflammation of pyrophorus in close vessels. Nor will the philosophical enquirer be less gratified with our author's observations on fulminating gold. Mr. Scheele's experiments on this subject tend to prove, that the calx of gold has a greater affinity with volatile alkalies than acids have with either. This calx, therefore, retains a volatile alkali until the moment of its reduction; but then, through its stronger affinity to phlogiston, it decomposes the volatile alkali by divesting it of its phlogiston. A species of air is then suddenly produced, resembling phlogisticated air.



air. The rapidity of its production causes the explosion as in gunpowder.

By subsequent experiments the author endeavours to evince, that it is empyreal air by the means of which the circulation of the blood, and of juices in animals and plants, is so much supported. But the conclusions which he draws on this subject, as the annotator observes, are too general.

Mr. Scheele supposes that empyreal air is a dulcified elastic fluid; a subtile acid united with some phlogiston, and which, by assuming more or less inflammable parts, acquires new properties. He therefore thinks that heat is a peculiar acid, which has admitted a certain quantity of phlogiston in its composition. This opinion, however, is repugnant to principles which have been satisfactorily established by preceding writers; as are likewise, we may observe in general, some other doctrines in the course of the work. One of those is the fact relative to the purification of respirable air by vegetation, which Mr. Scheele denies.

Notwithstanding several inaccuracies in Mr. Scheele's Experiments, and some errors in the conclusions which he draws, this treatise contains many valuable chemical observations, by means of which the author has greatly elucidated and extended our prospect into the most curious provinces of natural philosophy. The co-incidence of his observations, in a variety of points, with those of Dr. Priestley and others, affords additional evidence in favour of the scientific researches of the present age; at the same time that their occasional diversity contributes to the more precise ascertainment of particular doctrines. The work is accompanied with useful notes by Mr. Kirwan; in which we cannot but remark, as very extraordinary, that the author, when treating of heat, has not once mentioned the name of Dr. Irvine of Glasgow, to whom the world is indebted for the established theory on that subject; and that Mr. Kirwan seems also to transfer to Dr. Crawford, this and other discoveries, to which, whatever merit we allow to that gentleman, he certainly has not any pretensions.

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*The Memoirs of the Town and County of Leicester: to which is added, a brief Supplementary Account of the present State of Leicestershire. By John Throsby. 6 Vols. small 8vo. 15s. sewed. Crowder.*

THESE Memoirs commence with a short abstract of the reigns of the Roman emperors, from the first invasion of Britain by Julius Cæsar, to the time of Theodosius and Valentinianus, when that people entirely relinquished the possession of

of this island. The origin of a piece of antiquity, called Jewry-wall, at Leicester, is ascribed to this period. By some it is supposed to have been a bath, and by others a temple. At this time also were made the two great roads, Watling-street and the Foss, the former of which separates the county of Leicester from Warwickshire, and the latter passes through the middle of those counties.

The author next traces the History of Leicester under the heptarchy; observing that Peada, the son of Penda, was crowned king of Leicester in 653, and afterwards sent into Northumberland, to espouse the daughter of king Oswy, where he embraced Christianity. The particulars of this prince's conversion the author has extracted from Bede.—Soon after this period the province of Leicester was given to a turbulent bishop, named Wilfrid, of whose quarrel with king Egfrid the author gives the following account.

‘A strange delicacy in Egfrid's queen, had prompted her to refuse her husband the matrimonial rights; the king, who loved her with a warm affection, unwilling to obtain by severity what a mistaken zeal had held from him, urged Wilfrid to reason his fanatic consort into a pliable disposition; instead of which, he rather strengthened her in the scruples she had fostered in her mind, insomuch that she pressed the king to follow her rule of erroneous chastity. Egfrid, justly incensed at the treachery of the bishop, whom he had honoured with his confidence on the occasion, was resolved to dispute the important subject with his wife, after rebuking Wilfrid. He, in the tenderest terms, endeavoured to awaken in her a proper sense of her duty. He strove with all the efforts of the fondest lover to win her to his arms; but she, mistaking these powerful indications of conjugal affection for persecution, fled to Ely, from the tenders of a fond husband. This conduct made him endeavour to stifle the remembrance of her by another marriage. And to punish her spiritual guide he seized certain of his revenues, and created several sees in the diocese of York, which were maintained from the sequestered possessions of Wilfrid. Upon this, Wilfrid appeared at the court of Egfrid with unparalleled arrogance, and demanded of the king and the archbishop of Canterbury, how they dared, like a couple of robbers, take from him those estates given by former princes to the church. His peremptory demands were answered with contempt. He then sought address of the Roman pontiff Agatho, who was so highly pleased with an appeal to his power, that he did not hesitate to grant a decree to reinstate Wilfrid, upon pain of denouncing his anathemas against all that should oppose him in his spiritual claims.

‘ Egfrid,



‘Egfrid, upon this, publicly asserted his independence of the See of Rome; and cast Wilfrid into prison for having appealed to a foreign power against the decree of his sovereign and liege lords. When he had been confined near a year, Egfrid was prevailed upon to give him his liberty on condition of being banished the Northumberland dominions. Upon his enlargement he sought succour in the kingdom of Mercia, without relief. He then sought protection among the West-Saxons as ineffectual. At last this fugitive prelate was received by the South-Saxons.

‘On the death of Egfrid his successor Alfred was persuaded to reinstate him in the see of York. But the lofty Wilfrid not content with his benefactor’s indulgence to him, insisted upon full restitution of all his revenues that had been secularized. This insolent demand so enraged Alfred that he drove him also from his dominions. Suffering this deserved chastisement he became an humble suppliant to Ethelred king of the Mercians, who gave him the see of Leicester as was above related. While he enjoyed this see he was summoned to a council of bishops at Oenestresfield, where he was charged with crimes importing no less than degradation, which he suffered.’

Leicester, we are told, gave title to an earl at as early a period as any other city or town in England. This title was conferred, in the reign of Ethelbald, upon a person named Leofric, in whose family it was hereditary.—During the Saxon government, Leicester was not only a bishop’s see, but sometimes the residence of royalty; and it appears to have been greatly favoured by Ethelfreda, the daughter of Alfred.

The author observes, that the jurisdiction of Leicester, prior to the Conquest, seems to have been divided between the earl of Leicester and the bishop of the diocese.

‘That part, says he, which was within the power of the bishop, I take it, was called *Manordieu*, or the Manor of God, adjoining the city; and *Manor de Knighton*, containing the village of that name, and its manor. The former is known by the name of the Bishop’s Fee at this time, and remains, I believe, out of the jurisdiction of the corporation of Leicester.

‘It is very probable that the bishop’s seat was near St. Margaret’s church, as there is a piece of ground there, called the Bishop’s Barn-clofe.

‘The city was under the jurisdiction of the earl of Leicester, whose seat was where the castle now stands; which had been a palace of the kings of Mercia.’

‘Edwin, who was earl of Leicester at the time of the Conquest by the Normans, persuaded the citizens of London to shut

shut their gates against the conqueror ; and afterwards excited them to take up arms and sally out to surprise the Normans ; but these efforts to save his country proving in the end unsuccessful, he departed the kingdom with his brother Morcar, leaving his honours and possessions at the disposal of the Conqueror. He returned to England some time after, and joined some revolvers in the isle of Ely ; but doubting the insufficiency of those friends to protect him from the power of the king, he resolved to go to Scotland, where, he imagined, he could be more serviceable to his friends. But, upon the road thither, he was murdered by some of his own party.

It appears that twelve of the burgesses of Leicester were obliged to attend William the Conqueror in all his wars. When he went to sea, on any expedition, the city was compelled to send four horses, as far as London, to carry arms and other necessaries. The inhabitants likewise paid the king yearly thirty pounds by tale, and twenty by weight ; with the addition, as we are informed, of twenty-four ounces of honey.

The author justly remarks, that the following anecdote, he apprehends, will meet with but very few believers, in an age which has exploded religious tricks.

‘ A maiden in Leicester, who died in that place A. D. 1225, was shut up for the space of seven years before her death ; and in all that time tasted of no sustenance, either of meat or drink, except the sacrament of bread and wine, which she received only on each Sabbath-day.’

Besides describing the buildings of Leicester, and mentioning the various particulars that occur in history, relative to the town, the author extends his attention to the different parts of the county, so far as they also can be traced upon the authority of records. Among such particulars, it is told, that the famous Wickliffe was rector of Lutterworth, in this county.

It may be sufficient to observe of these Memoirs in general, that they are continued in chronological order to the present time, and give an account of the present state of Leicestershire. The work is ornamented with a number of plates and engravings ; and, besides the account of Leicestershire, affords a compendium of the English history.



*Unity and Public Spirit, recommended in an Address to the Inhabitants of London and Westminster. To which are added Two Odes: viz. The Miseries of Dissension and Civil War, and the True Patriot, inscribed to Earl Cornwallis, and Sir George Brydges Rodney, Bart. 8vo. 1s. 6d. Davis.*

**A**T the present distressful crisis of public danger and calamity, this Address to the Inhabitants of London and Westminster may serve as a cordial to revive our drooping spirits, and tend in some measure to remove that despondency which seems too generally to prevail amongst us.

The author, who appears to be a man of learning, and well acquainted with the laws and constitution of his country, sets out with drawing a comparison between England at the present juncture, and Rome in the 472d year of that empire, when 'the Tarentini, having excited all Italy to revolt against her, solicited Pyrrhus king of Epirus, the most distinguished general of his time, with an army instructed in the Grecian discipline, to their assistance. This formidable prince accepted the invitation; but before he began hostilities, sent the following letter to Lævinus the Roman consul: "I am informed that you command an army which is to make war with the Tarentini. Disband it without delay, and then come and lay your pretensions before me. After I have heard both parties, I will give judgment; and I know how to make my sentence be obeyed."

'To this Lævinus answered: "Know, Pyrrhus! that we neither admit you as a judge, nor fear you as an enemy. Does it become you to take upon you to judge us, who have yourself injured us by landing in Italy, without our consent? We will have no arbitrator but Mars, the author of our race and protector of our arms."

'On this Pyrrhus commenced the war with some success; but the obstinate valour of the Romans overbalanced his discipline, filled him with awe, and at length induced him to send Cyneas his favourite to Rome, with proposals of peace. These the magnanimous senate rejected, and unanimously passed this decree: "That the war with Pyrrhus be continued; that his ambassador be sent back this very day; that the king of Epirus be not permitted to come to Rome; and that he be told that the senate will enter into no treaty with him till he has left Italy." Cyneas quitted Rome the same day, and returned to Tarentum; and when Pyrrhus asked of him his opinion of the city and senate, he answered, "Rome is a kind of temple, where gravity, modesty, and decency reign. The

senate is a consistory of kings, whose appearance fills all spectators with awe and reverence."

'Pyrrhus renewed the war with vigour; but, finding the Roman fortitude unconquerable, withdrew his troops from Italy, and left his allies to be subdued by the enemy.'

On this event our author makes the following very judicious reflections:

'The patriots (says he) of the present day have distinguished themselves chiefly by a zeal to depress the spirit of the nation, to depreciate its success, to aggravate its misfortunes, and to spread terror and dismay.—How different was the conduct of the Roman patriots!'

He then illustrates his comparison, by relating the conduct of the brave Scipio after the battle of Cannæ, and his animated speech to Cæcilius and his desponding companions; the result of which, as he very sensibly observes, was, that in a little time after, Hannibal was forced to abandon his conquests, and Carthage at last to sue for peace. After enforcing his argument, by reviewing the situation of the Dutch when their territories were invaded by Lewis XIV. and the conduct of the present king of Prussia when oppressed on every side, he remarks, that,

'By examples like these, a brave people may learn not to despond in adversity, but to have recourse to that fortitude and vigour, which (under Heaven) will generally surmount the greatest difficulties.'

'Happy (says he) would be the effect of our public dangers, the perfidy of our enemies, and the unfaithfulness of our allies, if they produced a closer union among ourselves, more vigour and activity, and a warmer zeal for our country. This is the proper use of national misfortunes. Despondence and distrust only render them more destructive.'

In the subsequent part of this address, our author gives his opinion with great freedom, and, in general, with good judgment and discretion, of associations and public assemblies of the people. As what he says on this subject is well worthy the attention of every candid and impartial friend to his country, we shall submit the following passages to the consideration of our readers:

'To assemble the people, and to make their judgment and determination of public questions final, may, at first view, appear friendly to liberty: yet, whoever considers the arts by which popular assemblies are managed, how liable they are to imposition, how much influenced by address and declamation, and the difficulty, delay, and disorder, of obtaining the sense  
of



of a nation by appealing to individuals, especially in an empire of any extent, will pronounce such a scheme to be visionary; or tending to faction and anarchy. In a free state, (to use the words of an excellent writer \*) every man, who is supposed to be a free agent, ought to be in some measure his own governor, and therefore a branch at least of the legislative power should reside in the whole body of the people. And this power, when the territories of a state are small, and its citizens easily known, should be exercised by the people in their aggregate or collective capacity, as was wisely ordained in the petty republics of Greece, and the first rudiments of the Roman state.

‘ But this will be highly inconvenient when the public territory is extended to any considerable degree, and the number of citizens is increased.—In so large a state as our’s, therefore, it is wisely contrived, that the people should do that by their representatives which it is impracticable to perform in person; representatives chosen by a number of minute and separate districts, wherein all the voters are, or easily may be, distinguished.

‘ Such is the admirable provision of our constitution for the security of public liberty: and can any man doubt whether this is a safer and better method of ascertaining the sense of the people, than by the crude decisions of tumultuary assemblies? Such conventions, summoned by popular leaders, will generally consist of a party, disposed implicitly to assent to the resolutions prepared for them, and recommended by a few inflammatory declaimers. Free debate and deliberate discussion cannot be expected in such assemblies; the multitude will accordingly be exposed to deception, and made the instruments of faction.

‘ —Or, should men who are lovers of their country endeavour to stem the torrent, they will contend with every disadvantage in assemblies called together by the heads of the faction, composed of their dependents and adherents, and prepared to consider and adopt such resolutions only as their leaders may please to propose.—Or, should they pursue the same method of convoking the people and addressing them on public measures; what a scene of contention and confusion must necessarily ensue! Committee would be opposed to committee, association to association, county to county, or a congress perhaps to parliament. It is idle then in opposition to tell us that their scheme is not attended with danger. It must subject the nation to violent contests; or the people must speak the language which they and their associates may be pleased to dictate.

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‘ \* Blackstone’s Commentaries.’

‘ Let us not be deceived by a mask of patriotism, and a pretended appeal to the people. Is it consistent with freedom of determination and the order of society, that peers and powerful commoners should awe and influence popular assemblies, by their presence and inflammatory addresses, into an approbation of petitions addressed to themselves as members of the legislative body ? Is it a fair method of collecting the sense of the people, when such partizans apply to the interests of their dependants, and employ their engines through the country to solicit a concurrence in their measures ? Can the dignity and authority of parliament be preserved, when its members countenance and preside in committees formed to dictate measures to the legislature, and awe it into submission by the dread of popular resentment ? Such assemblies, according to the doctrine of their advocates, will be, in effect, vested with supreme authority ; and parliament will be made the mere echo of their resolves. For whatever may hereafter come recommended and enforced by the grand confederacy, will want only the forms of law ; and a committee man, or a member of a county congress, will be better able to inform us what measures and plans of reformation will be adopted, than our ordinary and constitutional representatives.’

Did the nature of our work, and the limits within which we are obliged to confine ourselves, permit us, we should gladly lay before our readers some larger extracts from this sensible and spirited address, which, though the croakers, the growlers, and democratic leaders will not admire it, is written in a nervous and animated style, and contains many excellent reflections well adapted to the present posture of public affairs, together with some very useful and salutary admonitions, that deserve our most serious consideration.

To this Address are subjoined two Odes, one on the Miseries of Dissension and Civil War ; the other called the True Patriot, and inscribed to Lord Cornwallis, and Admiral Rodney. These are by no means capital performances, being too diffuse and allegorical ; though some parts of them are not void of poetical merit, as our readers will see by the following stanza extracted from the first :

‘ —O thou, beneath whose genial ray  
Hate’s hell-born Furies melt away !  
Whose soul-subduing sounds to hear,  
Stern Valour leans upon his spear,  
Or, stretch’d beneath the olive shade,  
Drops from his hand the crimson’d blade,  
Sweet Peace ! return ;—our wounds domestic heal,  
Infusing Pity’s balm, and love-attemper’d zeal !

Thy



Thy blest return brown Industry invokes,  
As o'er the plains the sword and spade he wields,  
Or from his empty car the steeds unyokes,  
Robb'd of the scanty gleanings of his fields.

The widow'd mourner, stranger now to rest,  
Oft silent musing by the pensive urn,  
Clasps her fond playful infant to her breast,  
Then drops a tear, sweet Peace! for thy return.'

These lines are easy and harmonious: we wish however to meet this author, for the future, rather in the humble vale of prose than in the exalted regions of Parnassus.

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*An Essay on the Population of England, from the Revolution to the present Time. With an Appendix, containing Remarks on the Account of the Population, Trade, and Resources of the Kingdom, in Mr. Eden's Letters to Lord Carlisle. By Richard Price, D.D. F. R. S. 11. 6d. Cadell.*

THIS Essay was published in the summer of the year 1779, at the end of Mr. Morgan's treatise on the *Doctrine of Annuities and Assurances on Lives and Survivorships*. Mr. Eden having, in his fifth letter to Lord Carlisle, made several objections, Dr. Price now offers it to the public in a separate tract, with an Appendix containing a reply to that gentleman's objections. At the end of the Appendix are added a few observations on Mr. Eden's account of the trade and resources of this kingdom.

'I feel myself deeply impressed with a conviction of the importance of these observations; but, at the same time, I know that I may possibly be under the influence of those undue byasses to which Mr. Eden ascribes the apprehensions which many now entertain of the public danger. I therefore refer all I have said to the candid attention of those who may chuse to consider it, wishing them to pay no more regard to it than the evidence which will be laid before them shall render unavoidable.'

This, it must be acknowledged, is at least a modest declaration from a man who has been so long conversant with calculations of this nature, and who has thence imbibed the strongest conviction of the truth of his positions. It would ill become us to decide on such a subject as this, were it even possible for us in a short space of time, to become as intimately acquainted with the matter in debate as the two eminent persons concerned in the contest; our duty being only to state some of the principal facts laid down by our author, with an account of the manner and contents of his book.

The essay commences with accounts of the number of houses in London and Middlesex, at different periods, with observations. Hence it appears, that the number of houses in London, Westminster, Southwark, and all Middlesex, in the year 1757, was 87614, and in the year 1777, it was 90570; so that, after making some necessary allowances, our author concludes there must have been an increase within the last twenty years of ten thousand substantial houses in and about London; a number that falls little short of the whole number of houses in Liverpool and Manchester. On this increase, our author adds this reflection;

‘ The increase of buildings in London has for several years been the object of general observation. It deserves particular notice that it is derived entirely from the increase of luxury; an evil which, while it flatters, never fails to destroy. It has been shewn from authentic accounts, that the decrease of the lower people in London and Middlesex has kept pace with the increase of buildings. The annual deaths also in the Bills of Mortality have for many years been decreasing, and are now near 6,000 *per annum* less than they were fifty years ago. In particular; it is observable with respect to that part of London which lies within the city walls, that, though always filled with houses, the births and burials, and, consequently, the inhabitants, have decreased one half.—The just account of this must be, that those who cannot now satisfy themselves without whole houses, or perhaps two or three houses to live in, used formerly to be satisfied with lodgings, or with parts of houses.

‘ The number of houses in London, Westminster, and all Middlesex, in 1690, was 111,215, according to Dr. Davenant’s account from the Hearth-books.

‘ I will only further observe concerning the preceding accounts, that they demonstrate that the number of inhabitants in London has been greatly over-rated. They have been sometimes estimated at a million. In an Essay on the State of London, on population, &c. in the Treatise on Reversionary Payments, I offered evidence, which I thought little short of demonstration, to prove that they fell short of 651,000. But it now appears, that, allowing six to a house, and including the whole county of Middlesex, their number in 1777 was only 543,420.’

Tables are then subjoined of a great number of towns, all shewing that the average allowance of six persons to a house, is too great; and thence it is inferred that the real number of people in London and Middlesex cannot exceed half a million.

We next find accounts of the number of houses in England and Wales at different periods, with observations; from which it is inferred, that,

‘ First, the first of these accounts makes the number of houses in England and Wales in 1777 to be 952,734. Let it, however, be



be stated at a million. Five persons to a house is too large an allowance, as appears from the accounts in page 6, &c. It follows, therefore, that the number of inhabitants in England and Wales must be short of five millions.

‘ In the kingdom of Sweden the number of inhabitants was 2,446,394, in 1763.—In the kingdom of Naples (one of the two Sicilies) it was 4,311,503, in 1777.—In all France, 25,741,320, in 1772.

‘ These facts shew, in a striking light, the superiority which arts, commerce, science, industry, and liberty give to a people. England does not consist of many more inhabitants than the kingdom of Naples; but in respect of dignity, weight, and force, the kingdom of Naples, compared with it, is nothing. Not long ago, this little island, with its dependencies, like the state of Athens formerly among the Greeks, was the arbiter of Europe, and more than a match for all the three kingdoms I have mentioned, with Spain added to them.

‘ Secondly. The great disparity between the numbers of people in the higher and the lower ranks of life seems to deserve particular observation, as it may be collected from the foregoing accounts. Families living in houses having seven windows or less, must consist of persons in the lowest stations; and yet the number of these houses was 688,903 in 1777. Add to these such of the lowest people as live in the remaining 263,603 houses; and it will appear, that the people of property and opulence in the state, compared with the rest, are indeed a very small body. And yet their number is now greater in this country than it ever was; and, very probably, it is much greater in this country than in any other. It is proper to add, that this observation shews us distinctly why no taxes in a state can be very productive, which do not reach the lower as well as higher ranks of people.

‘ But, thirdly, what requires most to be attended to, is the certain evidence which the preceding accounts give of the progress of depopulation in this kingdom.—The number of houses in England and Wales was at the Revolution 1,319,215. The number of houses now is not a million. Our people, therefore, since that æra, have decreased near a quarter.’

Our author proceeds to shew the ‘ progress of depopulation, with the facts which confirm it;’ and the ‘ causes of our depopulation.’ Among many other reflections and deductions here made, are the following :

‘ The honourable Mr. Grenville, in a pamphlet entitled *Considerations on the Trade and Finances of the Kingdom*, after giving the same account with that here given of the houses in England and Wales in 1759 and 1761, expresses the utmost surprise at the proofs of depopulation which it afforded, and observes, “ that the destruction of 5790 houses in so short a space as eight years, is such a symptom of distress as requires every at-

tention to check the progress of the evil.—Relief to the landed interest is now (he adds) no longer the concern of individuals only who are to receive that relief, but is become an important national concern.”—What would he have said, had he known that the depopulation which shocked him was proceeding so rapidly as I have shewn; that no attention would be given to it; that the public burdens, instead of being lessened, would increase; and that he himself had laid the foundation of such an increase of them as would, in a few years, bring the nation to the brink of ruin?

‘The increase in the higher classes of houses has been for some time obvious to every one. It may be imagined, that this implies such an increase of people in the middle and higher ranks of life, as makes amends for the depopulation among the lowest ranks. But the truth is, that no such conclusion can be drawn. One of the principal causes of this increase has been that very evil which has destroyed the common people; or the increase of luxury. This, I think, has been demonstrated by the account I have given of London.——It must, however, be acknowledged, that in many of our towns, and particularly our manufacturing towns, there has been a great increase of people as well as of houses; but it should be considered, that it has been derived from the depopulation of country parishes and villages, the inhabitants of which, by removing to these towns, and many of them thriving there, and living in better houses, have increased the number of such houses at the expence of meaner houses. This increase of people, therefore, in our towns has either quickened depopulation; or, if not, it must have been owing entirely to the increase of trade. From the accounts of the exports at the custom-house it appears, that for some years before 1765 they were at the highest, and that they have since decreased. This decrease, however, has been more than compensated by the increase of our home-consumption, occasioned by a vast increase of luxury; and this, though it has operated fatally among the body of the lower people, has, in one way, contributed to retard the progress of depopulation; I mean, by furnishing an increase of employment, and consequently of the means of subsistence, for our manufacturers and artizans. But though depopulation has been thus checked, yet it has proceeded rapidly; and if we ascribe one half of the increase in the higher classes of houses to this cause (or a real increase of people) and the other half to luxury, as before explained, we shall, I think, reckon very moderately; and it will appear, that in eighteen years near 200,000 of our common people have been lost.

‘I will only observe farther, that since the Revolution, most of the causes of depopulation have prevailed so much as to render it an evil which could not but happen. The causes I mean are—the increase of our navy and army, and the constant supply of men necessary to keep them up—a devouring capital, too large



for the body that supports it—the three long and destructive continental wars in which we have been involved—the migrations to our settlements abroad, and particularly to the East and West Indies—the ingrossing of farms—the high price of provisions—but above all, the increase of luxury, and of our public taxes and debts.’

These reflections, which are contrasted with the state of population in other countries, and with the causes of this difference, shewing that they are peculiar to this country, exhibit a gloomy picture indeed!

The remaining part of this pamphlet is the Appendix, which gives a general account of the objections made by Mr. Eden to the preceding articles, and an examination of the arguments by which he endeavoured to establish them. A complete view of those objections and the remarks made on them, can only be obtained from a perusal of the work itself; suffice it, therefore, to extract some few of the conclusions here made. And first, notwithstanding the great increase of houses in London, Dr. Price thinks it has been more populous than it is at present.

‘I have observed in the preceding Essay, that there is reason to believe, that even London was more populous at the Revolution, than it is now. The number of houses in the bills of mortality, as given from the hearth-books by Sir William Petty in 1687; and in London, Middlesex, and Westminster, as given by Dr. Davenant in 1690; compared with the accounts now kept by the surveyors of the house duties, gives a direct and positive proof of this. And it is confirmed by a comparison of the annual average of burials within the bills of mortality, for five years before the Revolution, with the average for the same number of years at present.—Mr. Eden has objected only to the last of these arguments; and, in order to overthrow it, he compares the annual average of burials for fifteen years before the revolution (which was 21,657), with the annual average for seventeen years ending in 1778, which was 22,763.—Here a remark just made must be repeated. This is one of the cases in which averages for long terms prove nothing. London, after the fire in 1666, rose from its ruins with great improvements, and increased very fast; and, at the beginning of the period for which Mr. Eden’s average is taken, two of the principal parishes in Westminster, namely, St. James and St. Anne, were not included in the bills.—On the contrary, during the second period, London appears to have been decreasing. For five years, at the beginning of it, or from 1762 to 1766, the annual average of burials was 25,084. For the five years ending in 1772, it was 22,950; and for five years, ending in 1778, it was 20,835.—It is, therefore, only the average at the  
end

end of these two periods that furnishes any evidence in the present question.

‘It is again objected, that Pancras and Marybone, two of the most populous parishes in London, are not included in the bills.—In answer to this, it is enough to say, that there were at the Revolution twelve other parishes omitted; and that these omissions, together with the omissions of the burials among dissenters, must, probably, have occasioned then much greater deficiencies in the bills than exist now. In these twelve parishes there were buried, in the years immediately succeeding those in which they were taken into the bills, 5000 annually. In Pancras and Marybone, the annual burials for ten years, ending in 1772, were 1041. See *Treatise on Reversionary Payments*, p. 204, 3d. Edit.—It is, therefore, of little consequence in the present enquiry, that these two parishes are out of the bills. The increase of buildings has, by no means, been confined to them. It has extended itself to most of the principal parishes within the bills; and yet the number of burials is considerably lower than it was when this increase begun. The increase, therefore, has been merely an increase of buildings, arising from luxury; and this has been distinctly exhibited to us in that part of London which lies within the walls, where, though the number of houses cannot be much less, the burials have sunk gradually from 3139 (the annual medium at the Revolution) to 1428, the annual medium for five years ending in 1779.’

After several additional tables of comparison with respect to trade and burials at different times, Dr. Price adds,

‘What renders this a consideration yet more mortifying is, that it appears from the preceding table, that during the wars which begun in 1740 and 1755, our trade went on uniformly increasing; and that at the end of the last war in particular, it was risen to its highest pitch, and must have brought in a very large favourable balance, which contributed to replace the treasure carried out, kept money at a moderate interest, and enabled government to prosecute the war with vigour, and to finish it with dignity and honour. The reverse, in every respect, is true of the present war. It appears, that the first approaches of it have operated on our trade like the grasp of death; and that now, instead of bringing in, as our trade used to do, a constant supply of treasure in return for our manufactures, it is continually carrying out our treasure, and uniting with the demands of foreigners from our funds, and the expence of armies in distant countries, in draining and impoverishing us.

‘It will be asked, how it comes to pass, that a state of affairs so detrimental, is not more felt in a diminution of the revenue; in an unfavourable course of foreign exchanges; and in scarcity of cash, attended with difficulties in raising money by public loans.—The answer to this enquiry is obvious. Distress has

not



not yet forced us to any great retrenchment of luxury ; and the exertions of the war, the profits of contracts, and the success of our cruisers, have enriched many individuals, and occasioned an extraordinary expenditure, which has kept up the revenue. Remittances of balances due to our merchants withdrawing from trade ; the sale of French sugars, and other prize goods abroad ; and the subscriptions of foreigners to our loans, have prevented the course of exchange from becoming unfavourable. The high interest given by government for money, draws all that can be collected of it from trade, and land and private securities. But above all, our paper credit supplying us with the most convenient kind of money, we can spare our coin, which is now become an incumbrance generally avoided, and of use only to make up odd sums, and to carry on small traffic.'

We have then a particular comparison of the expences of the last and present war ; and the whole terminated with this reflexion.

'It is often said that the great men in opposition want to force themselves into power. But it is scarcely possible they should be so foolish.—Involved in a most expensive and hazardous contest with two of the first powers in Europe—surrounding nations hostile to us in a degree which leaves us not a friend, or even a well-wisher among them—a considerable part of our strength torn from us, and converted against us—our resources mortgaged beyond the hope or possibility of redemption—a debasing and wasteful luxury destroying public virtue, and producing a dissipation and venality in private life, and an extravagance in the expenditure of public money, which were never equalled—and, at the same time, a monstrous debt pressing us, and increasing rapidly, without any other support than a frail credit, which the first disaster or panic may break. In such circumstances, wonderful must be that ambition which can render the management of our affairs an object of contention. No enemy of our present ministers can wish them a greater punishment, than their continuance in power to conduct the war a few years, must prove. Mr Eden, indeed, thinks they may succeed, and are still able to extricate us. At a juncture of unparalleled embarrassment and danger, he has undertaken to give us comfort. He exhorts us, taking things as the authors of our distresses have made them, to prosecute the war with vigour, assuring us that we have not upon us any symptoms of decay which should discourage us ; that we can bear much more, and have still sufficient resources left.—Entertaining other apprehensions, I have taken another course. The difference between us is great ; but there is one circumstance attending it, which, if I have been misled, will give me some comfort.—My representations will not be much regarded ; or if they should, they can do harm only by putting the nation too much on its guard, and leading it to measures for recovering peace, and preserving its existence, which the necessity

sity of its affairs does not require. On the contrary, Mr. Eden's weight in the state and his abilities, command attention; and the counsel he gives will be followed. Should it, therefore, happen that he is wrong, and that our situation is perilous in the degree I have represented, he has been urging us towards a precipice, and the consequences may prove fatal.—In this respect, we are like two persons who observe a friend heavily burdened plunging into a deep water, one of whom, believing that he is not in a condition to combat danger, calls upon him to come back: and the other, believing the contrary, advises him to go on. If he takes the former advice, he will, at worst, be only over-cautious. But if he takes the latter advice, and should find himself deceived, he will lose his life.

‘After all. Did I apprehend that we were in a situation which admitted of no retreat, I should, however I might lament the misconduct which has brought us to it, think myself bound to be silent. But our circumstances are not, I hope, so desperate. A retreat is, probably, still practicable by the same measure which would certainly have saved us not long ago—by withdrawing from that country where all our troubles have originated; and yielding to the colonies that blessing, which we are employing our armies to force from them, but which every country values above all blessings, and the loss of which we ourselves are now deprecating as the greatest calamity that can be the consequence of our present difficulties.’

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*Modern Improvements in the Practice of Physic.* By Henry Manning, M. D. 8vo. 6 s. boards. Robinson.

*Modern Improvements in the Practice of Surgery.* By Henry Manning, M. D. 8vo. 6 s. boards. Robinson.

**T**HAT both physic and surgery have received extraordinary improvements within the last forty years, must be acknowledged by all who are conversant with the progress of those arts: nor is it less certain that a collection of such improvements, which have hitherto lain scattered in a multiplicity of publications, must also prove highly acceptable to the medical and chirurgical professions. Upon this idea, Dr. Manning has compiled the present work, which, should it meet with the same approbation that was obtained by his treatise on the Diseases of Women, will remain, till time has effected farther innovations, a most useful production on the subject.

The work begins with the most approved method of cure in inflammatory fevers. These constituting a class of diseases of great frequency and importance, we shall extract, as a specimen of the practice recommended, what relates to this subject.

‘Through



‘ Through all the fluctuations both of theory and practice, from the earliest ages of physic, bleeding has been considered as the principal remedy in the cure of inflammatory diseases. So indispensable is this evacuation, that the delaying it too long, or not repeating it oft enough, is an error in practice which can never be compensated by any other means, however powerful. Twelve or sixteen ounces is the quantity most usually drawn from a strong adult in an inflammatory fever at the first or second bleeding, but at all the subsequent times less. It is proper to observe the colour and consistence of the blood while it flows, as by these the quantity ought in a great measure to be regulated. When it is thickish, and of a dark cast (which is commonly the case in great inflammations) we are authorised to take it away more freely. But the strength and hardness of the pulse, with the other concomitant symptoms of inflammation, afford the most certain rules by which to proceed. When large quantities are necessary, it is best to bleed the patient lying, in order to prevent his fainting before enough be drawn; otherwise, in all inflammatory pains, the *animi deliquium*, upon the loss of blood, is accounted a favourable circumstance.

‘ After bleeding, an early sweat is of great advantage for stopping the progress of the disease. One of the best medicines for this purpose is a draught of vinegar-whey, with some spirits of hartshorn. Or, instead of it, we may give two scruples of the salt of hartshorn, saturated with about three spoonfuls of common vinegar, in one draught, and promote the *diaphoresis* with some warm diluting liquor. It has been usual to give the *theriaca* for the same intention: but Sir John Pringle justly observes, that all such drugs increase the fever, if they do not procure a sweat; while, on the contrary, the saline mixture operates without heating. The *theriaca*, however, is rendered more sudorific by adding to half a drachm of it some grains of the salt of hartshorn, and by encouraging the sweat with vinegar-whey, or thin water-gruel acidulated with vinegar.

‘ For promoting perspiration, Sir John Pringle acquaints us, that he once followed the common method of joining the *testacea* to nitre, without paying any particular attention at first to the effects of the former; but having since discovered a septic quality in those substances by experiments out of the body, he thinks it probable that they exert a like power when taken by way of medicine, which perhaps would be more frequently observed, were it not for the quantity of acids usually given in acute diseases; whence not only the septic nature of the *testacea* is destroyed, but some of the acid neutralized, and thereby rendered more diaphoretic. The putrifying quality of those powders was also corrected by the contrayerva root, and by the camphor, which was added to them. The common dose was a scruple of the *pulvis contrayervæ compositus*, with ten grains of nitre, and three grains of camphor, given four times a-day, in a little barley-water.

‘ These

\* These powders were given partly to promote a *diaphoresis*, when nature seemed to point that way, and partly to abate spasms, as the head was so apt to be affected; but being a medicine which had little sensible effect, the judicious physician above-mentioned placed the less dependence upon it.

\* Sir John Pringle's first practice in every inflammatory fever was to blister, especially in the advanced state, when he believed that the patient could not bear any farther loss of blood. But afterwards finding that the solution of the fever was not to be procured by that means, he confined the use of blisters to those states of the disease in which he could be more assured of their efficacy; such as that of a head-ach, when not removed by the first bleeding, or by opening the body. In this case a blister between the shoulders seldom failed of giving ease.

\* When the patient had a cough, or any other sign of inflammation in the lungs, a blister was also applied between the shoulders, though not with equal certainty of relief; but if there was a stitch in the side, the plaster was laid on the part affected.

\* If the body was bound, it was opened (after the first bleeding) by some gentle laxative; but throughout the course of the fever costiveness was sufficiently prevented by almost daily clysters, if the patient had not otherwise regular stools. If the fever in the beginning was attended with gripes and a looseness, after bleeding, some rhubarb was given, and if the purging still continued, four spoonfuls of the chalk-julep were ordered after every loose stool.

\* Towards the crisis, or in the decline of the fever, a little wine was added to the panada, or given in some other shape, as the best cordial; but in great sinkings, some drops of spirit of hartshorn, in a tea-cup full of white wine whey, were preferred to every other medicine.

\* After recovery, some mild purge was often requisite, to prevent the too hasty repletion of the convalescents upon indulging their appetite; cathartics at that time seeming otherwise unnecessary.

\* With respect to opiates, which a young practitioner might think expedient amidst so many complaints of pain, looseness, and want of rest, Sir John Pringle observes, that these remedies were to be given only in the advanced state of the disease, when the inflammatory symptoms were much abated, when the head was not affected, and when the patient, after long watching, believed he should be well enough if he could but sleep. At such times, especially about the crisis, he usually ordered two scruples of the *confectio Damocratis* at bed-time, with good effect. If the paregoric was continued, costiveness was prevented by clysters, or some laxative.

\* In these, as in other fevers, the thirst was moderated by barley-water acidulated with vinegar, or by balm-tea with lemon-juice. As to diet, the patient was always kept upon the lowest,



lowest, such as panada, water-gruel, and the like, without allowing any broth till after a breaking and a sediment in the urine. When this happened, a decoction of the bark, or the elixir of vitriol, completed the cure.

‘ Dr. Grant observes, that the practice of giving heating medicines in inflammatory disorders is now almost generally exploded; and people are not so much afraid of free air, and the erect posture, as formerly: but there is yet an error of a different kind which remains to be corrected; viz. the giving of antiseptic medicines instead of antiphlogistic. Thus the rough acids of unripe fruits, or of the mineral kingdom, which are found to moderate the heat and anxiety of the putrid fevers, are frequently employed in those of the inflammatory kind.

‘ The same author observes, that the bark given as soon as there are signs of coction, is frequently pernicious, and in no fever more than the simple inflammation, especially when it is likely to go off by the natural emunctories.’

In subsequent chapters, the author treats in the same practical manner of the other kinds of fevers: among which he has given a copious and useful account of the small-pox, including the whole method of inoculation, and a variety of remarks on that subject.

In treating of local diseases, Dr. Manning begins with those of the head, and thence proceeds downwards to the disorders of the thorax and abdomen. He afterwards gives such as are not fixed to any particular part, nor of a febrile nature; concluding with a full account of the means of recovering persons drowned, and apparently dead.

To the improvements in the practice of physic is subjoined an appendix, containing a short account of the principal remedies which have been introduced, or their use extended of late years. Those are, fixed air, antimonials, arnica, Peruvian bark, blisters, cicuta, &c.

The volume containing the Improvements in Surgery, commences with an account of inflammation, which, during the prevalence of the Boerhaavian theory, was supposed to proceed *ab errore loci*, but is now generally thought to consist in an increased action of the vessels of any part, accompanied with a spasm of the arterial system. The proper treatment of inflammations in general, Dr. Manning exemplifies by that of the phlegmon; treating afterwards of abscesses, gangrene, and ulcers, the latter of which he considers at large under their several different kinds.

In the account of the particular diseases that require the aid of surgery, the author begins, as in the former volume, with those of the head, and continues his observations, in regular order, to the lower extremities; on the palsy of which we are  
pre-

presented with many valuable remarks from Mr. Pott. This disease consists in a partial or total abolition of the power of using, and sometimes of even moving the lower limbs, in consequence, as is generally imagined, of a curvature of some part of the spine. From various circumstances, Mr. Pott has been induced to suspect, that when we attribute all the symptoms attending this disease to the accidental curvature of the spine, in consequence of violence, we mistake an effect for a cause; and that previous both to the paralytic state of the legs, and to the alteration of the figure of the back-bone, there is a pre-disposing cause of both, consisting in a distempered state of the ligaments and bones, where the curve soon afterwards makes its appearance.

Mr. Pott informs us, says Dr. Manning, that the remedy for this dreadful disease consists entirely in procuring a plentiful discharge of matter, by suppuration, from underneath the membrana adiposa on each side of the curvature, and in maintaining such discharge, until the patient shall have perfectly recovered the use of his legs. To accomplish this purpose, Mr. Pott has made use of various means, such as setons, issues made by incision, and issues made by caustic; between which though there be no very material difference, he prefers the latter. He observes that a seton is a painful and nasty thing; besides which it frequently wears through the skin, before the design of it has been answered; and that issues made by incision, if they be large enough for the intended purpose, are apt to become inflamed, and to be very troublesome before they come to suppuration: but openings made by caustic are in general not liable to any of those inconveniencies, at least, not so frequently, nor in the same degree. Neither are they so troublesome to make or to maintain. Mr. Pott makes the eschars of an oval shape, near an inch and half in length, on each side of the curve, taking care to leave a sufficient portion of skin between them. In a few days, when the eschar begins to loosen and separate, he cuts out all the middle, and puts into each a large kidney-bean. When the bottoms of the sores are become clean by suppuration, he sprinkles on them, every third or fourth day, a small quantity of finely powdered catharides, by which the sores are prevented from contracting, the discharge is increased, and possibly other benefit obtained. He keeps the issues open till the cure is completed, that is, until the patient perfectly recovers the use of his legs, or even for some time longer. He likewise thinks it more prudent to heal only one of the sores at first, keeping the other open, until the patient can walk firmly, and without the assistance of a stick; until he can stand quite upright, and has recovered all the height, which the habit, or rather the necessity of stooping occasioned by the distemper, had made him lose.

But though Mr. Pott is of opinion, that the discharge by means of the issue is sufficient to effect a cure, he thinks there is



no reason why every assistant means should not be applied at the same time; such as bark, cold-bathing, frictions, &c.

‘That the patient becomes more erect as his legs become stronger, is certain; and he therefore appears taller, as well as freighter, in proportion as the whole spine strengthens; but whether the curve will always and totally disappear, Mr. Pott has not yet been able to determine with certainty. In two recent instances, both adults, this has been the case; but the deformity, which in weak infants and children is often the consequence of the curvature, and of the state of the spine at that place, must in some degree, he apprehends, be expected to remain. But of this, likewise, he is not yet able to speak with absolute certainty.

‘From the various observations which Mr. Pott has made on this disease, he draws the following practical inferences.

‘1. That the disease does not originally consist in a displacement of the vertebræ, made by violence, the bones and ligaments being previously in a sound and uninjured state; but in such a morbid alteration of the texture of both, as will, if not timely prevented, produce curvature and caries, with all their consequences.

‘2. That the proper remedies for this disease cannot be applied too soon.

‘3. That the restoration of the spine to its natural figure, depends much on the early administration of the help proposed.

‘4. That although the distemper may be so far cured, that the patient may perfectly recover the use of his legs, yet such an alteration may have taken place in the bodies of the vertebræ, as to render it impossible for the spine to become straight again.

‘5. That when three or four, or more vertebræ are concerned in the curve, the trunk of the body will have so little support from that part of the spine which is not distempered, that no degree of deformity can be wondered at; nor can it be expected that such deformity should be removed, whatever other benefit such patient may receive.

‘6. That if from inattention, from length of time, or from any other circumstances, it happens that the bodies of the vertebræ become completely carious, and the intervening cartilages are destroyed, no assistance is to be expected from the proposed remedy.

‘To these remarks, Mr. Pott adds, that it appears to him well worth while, to try what a large and free discharge, made for a length of time from the vicinity of the distempered part, might be capable of doing in the very beginning of what are commonly called scrophulous joints; which when arrived at a certain point, baffle all our art, and render a painful and hazardous operation absolutely necessary.’

In both those useful volumes, Dr. Manning appears to have invariably followed the most explicit authorities on every sub-

ject; and at the same time that he has collected a multiplicity of practical observations, he has not increased the work with any that are not of real importance. We may add, that his modesty is equally apparent with his judgment; for though he might, we doubt not, on many occasions, have given remarks as his own, he has chosen rather to confirm the various observations by the sanction of eminent authors, to whom he also, for the most part, pays the compliment of preserving their mode of expression.—The work is certainly a valuable collection of medical and chirurgical improvements.

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*Common-place Arguments against Administration, with obvious Answers, intended for the Use of the New Parliament. 8vo. 1s. 6d. Faulder.*

THIS pamphlet is generally attributed to, and was most probably written by, the ingenious author of a celebrated little piece, full of true wit and humour, called *Anticipation*, of which it is indeed (and that is the worst that can be said of it) a kind of sequel, or rather an imitation. Every man is certainly at liberty, if he thinks proper, to copy and to steal from himself, though it does not at the same time indicate any great fertility of genius. It was said, we may remember, of Garrick and Woodward, that there was something of Benedick and Bobadil in every thing which they performed. We hope, however, that this predilection, for a favourite part, will not be applied to Mr. T——l; certain, notwithstanding, it is, that these *Common-place Arguments* are very much in the style, and smell strongly, of the favourite pamphlet above mentioned, being apparently calculated to turn into ridicule all the arguments which opposition will most probably make use of against administration, and to blunt the edge of those weapons with which the adverse party will endeavour to defend themselves. The author of this performance tells us, that the patriots will send complimentary invitations to the young members of the new parliament; that they will take care to deliver prophecies of what must inevitably befall this devoted nation; that they will recommend annual parliaments; harangue upon the last campaign; the captures of Rhode Island, &c. What is all this but *Ecce iterum Crispinus?*

What is it but *Anticipation*, dressed up in another garb? and which, by the way, is not half so becoming as his last.

To each of these *Common-place Arguments*, as the author styles them, he has subjoined an Answer; sometimes serious, and sometimes jocular and ironical. The manner which he has here chosen to convey his sentiments on these subjects,



is by no means so agreeable a vehicle as that which he before made use of, having something in it rather dry, formal, and scholastic. There is, notwithstanding, in some parts, great merit in the execution, and the indisputable marks of original genius, as will sufficiently appear from the few following quotations.

To the abuse supposed to be thrown out by the members in opposition at the late parliament, and their fulsome encomium on the new one, our author gives this answer :

‘ It is difficult to give a just idea of the animated stile of opposition invectives ; particularly on such a theme as the present, where the free indulgence of them is unchecked by any of those awkward restraints, which some young men have of late so unconstitutionally thrown on them. A deceased parliament is one of those immaterial objects that every one may attack with perfect impunity ; and indeed, under the present restrictions, it is no small convenience to the component parts of such a corporate body, to have in the very nature of their constitution, a safe resource for the exercise of their wildest rancour, and most fanciful asperity. It is however uncommonly whimsical, that almost the very same set of men, who actually composed the subject of this invective, should be themselves the auditors of it ; and at the same moment that they are stigmatized in their late capacity, they should receive so premature a panegyric in their new one ; yet such is almost precisely the case.

‘ The last parliament and the present parliament being very nearly one and the same.—It is true indeed, there have been some exchanges, and different branches of particular families have taken their rotation in election honours ; but still both parliaments are essentially and effectually alike : so that, with a few inconsiderable exceptions, the returns and re-elections incontrovertibly prove, that all the imputations of national odium and contempt so industriously thrown on the last parliament, must at least have been grossly exaggerated, if not entirely false.

‘ As to the penitential vote, so often, and so vauntingly relied on, it will always be remembered, that the house at large refused to report the abstract proposition so fearfully passed by a committee of inferior numbers.—It was indeed a florid weakness ; the hectic effort of exhausted sedition ; that “ like the faint offer of a latter spring, served but to usher in the fall, and withered in an affected bloom.”

Next follow the complimentary invitations to be scattered among the young members. Under this head the author, in a vein of irony, ridicules that popularity which is courted by opposing administration ; the impropriety of which conduct he farther exposes in the answer.

We are then presented with prophecies of opposition, to which is subjoined the following answer :

‘ The gipsy fortune-teller “ takes a bond of fate,” and to ensure her skill, most generally perpetrates the mischiefs she predicts.—To this judicious policy it may be chiefly owing, that Egyptian divination has so long survived all other oracles and supernatural inspirations of antiquity—The Pythian priestess became suspected, or unintelligible, from evasion or ambiguity; and was equally stigmatised by Philip’s gold, or the chains of Croesus.—Even our homespun witches “ paltered in such double sense,” that, by their own equivocation more than any terrors of law, they forfeited the credulous veneration they had so long usurped. In short, the gipsy pursues the best system for all human prophecies. This ensuring Sybil boldly corrects the uncertainty of time and chance, and with great prudence relies on her own dexterity for the securest voucher of her prescience.

‘ —A similar wisdom has guided the prophets of opposition.

“ I pledge myself to this House (says one of them) that the confidence which America may justly repose in the sympathetic ardor that inspires a very great part of this nation, will make her scorn your menaces, and fly to arms to vindicate her rights.”—Here is one instance among a thousand others of a patriotic prediction, that, by the liberal encouragement it holds out, goes great lengths to effect the event it foretells, and is, in fact, the leading cause of its own accomplishment.—“ Away with the idle notion (says another prophet) of success in your Northern expedition! I am bold to say, (and I wish my words to be taken down) that miscarriage and ruin will attend that devoted army.”

—Not to comment too harshly on the very extraordinary precision and accuracy of these terms, it is fair to observe thus much on all predictions of this nature, that they act with a double influence: first, by dispiriting our friends, and then by encouraging the enemy; consequently, if they are not condemned as principals, they may at least be arraigned as active accomplices, in producing the calamity they foretell.

‘ But as many people have thought, that too large a portion of debate has been employed of late years in rencountering the utterance, and expounding the final completion of these prophecies; it might tend to abbreviate this article of oratory, if a committee of parliamentary prophets, invested with the ensigns of augural authority, were ordered forthwith to prepare and bring in a kind of Political Almanack, or Patriots Calendar, for the use of the current year; wherein all minor victories and defeats should be set down as feasts and fasts, and red-letter days set apart for more important losses.

‘ It might enrich a work of this nature, to interleave each month with pages of collateral philosophy, opposite to its subjects; such as refutations of several vulgar errors too commonly entertained, relative to some military misdeeds in the late campaigns; by comparing them to the retrograde motion of the planets; which every more enlightened observer can easily prove to be quite contrary to appearances, and merely arising from our

vast



vast distance from the objects, and the gross medium through which we view them; so too, any tediousness in crossing the Delaware, or obscurity in the Saratoga business, might receive great light from the philosophy of transits and eclipses; while the doctrine of comets would furnish infinite analogy to all kinds of excentricity, civil, military, or naval.

‘These, together with proper tables for calculating the influence of the moon on the rise and fall of stocks, would form a very compendious and handy diary in state-affairs, and, in a short time, must become as infallible a guide in politics, as Partridge’s predictions formerly were in astrology.’

The idea of annual parliaments afterwards furnishes the author with satirical reflections on that subject; to which he gives no other answer than—previous question.

He next considers a favourite topic of parliamentary declamation, viz. that the best officers are driven from the service. In the answer to this allegation we meet with the following judicious remarks on the exercise of the royal prerogative, relative to military and other appointments:

‘It is necessary to treat the latter part of this argument with some degree of seriousness and solidity. Lest, however, too much time may appear to be wasted on it, it may be prudent to premise, that objections, founded on popular notions and prejudices, are easily conveyed in few words, and, so conveyed, make strong impressions; but whoever answers those objections must encounter all the notions to which they are allied, and to which they owe their strength; and it is well if any words find admittance to remove the first impression.

‘The appointment of party men to places of trust and power, was indeed a very hazardous policy: it must however be remembered, that this policy was founded on a very liberal and generous hope, that, however the forms of opposition might be kept up, and even the technical licentiousness of debate persevered in, yet that every man of honour, at so awful a period, would divest himself of all the little prejudices and passions of party, and feel his mind actuated by the noblest impulse, to suspend at least all private resentment, if not to form a truly glorious coalition, founded on public principle, and national honour.—Certainly the accomplishment of so noble a purpose, would have been crowned with far different success from that which has actually attended its attempts.

‘But to avoid these painful and vain reflections; in proceeding to answer the charge of violent and unconstitutional dismissal, it must first be remembered that removals are not punishments. It would be absurd to imagine, that a mere private prejudice in political measures, however vague and fanciful, or even pernicious in its tendency to the general welfare of the state, can become an object of penalty: but it is indeed a very different question, with what propriety those persons, who not only

avow such opinions with the fond attachment of innovation, but also disseminate them with most active zeal, should be continued in those very stations, which afford most frequent and most extensive opportunities, to spread them with all the weight of influence and authority.—And next, as to the right of dismissal, it is obvious, that the same power which appoints to offices, must necessarily remove from them: both are exercises of that plain discretionary trust necessarily reposed in all governments, to the end that every delegation of their authority may be lodged in such hands as shall seem best affected to those who employ them.—Nor is this preventive policy of guarding against disaffection less congenial with the spirit of our constitution.—The prerogative of appointment to offices was originally unlimited; but, at the Restoration, the parliament most expressly declared the necessity of guarding with jealous vigilance against the introduction of those persons into places of power and trust, whose opinions and prejudices rendered them dangerous servants for the state to employ.

• Hence the corporation and test acts; which (though at first they may seem rather formed to guard the mitre than the crown) were in fact more really directed against the civil than the religious principles of the dissenters.

• The disabling statutes very clearly prove two points, both of which are material to this question.

• First, that it is perfectly constitutional to exercise the prerogative of appointment to offices, with a strict and cautious attention to the principles of those who are to be employed in them: and next, that in every other instance, except in these statutable disqualifications, this prerogative is entirely unlimited, and absolutely discretionary; for it is plain, that the very restriction in those excepted cases, virtually establishes its independance in every other. But so anxious were the Restoration parliament to remove all possibility of any future encroachment on the discretionary prerogative of militia appointments, that an act was unanimously passed, expressive of the national abhorrence of that recent usurpation of them, which had fatally given arms to innovation, and overturned the constitution, under the specious pretence of amending it.

• By the same act also, it was directly declared, that those very appointments had ever been, and for ever should continue, the unalienable and uncontrollable right of the crown.

• Such then being both the letter and the spirit of the law on this point, it is but mere matter of curiosity, to consider the plain principles on which this power is founded, both in natural and civil society.

• In the former, though all men were originally on an equality, yet the distinction of abilities set the first bounds.—It required wisdom and courage for council and arms—and it was necessary of course to exclude from each, such as were respectively deficient in either.



‘ So far forth therefore there was a natural limitation.—But in civil society it is equally important, in all delegations of power, to connect affection to the government, with the other leading qualifications; for (as has been too often proved) a courageous man, who hates his employers, is at least as unfit to be trusted as a coward; and wisdom, connected with enmity, would only serve to aggravate treachery in council.—The plain consequence of which is this; that either no government has a right to preserve itself against the disaffection of a subject; or else that every government has a right to exclude from offices of power and trust, such as render themselves suspected of disaffection.’

In the succeeding page we meet with a curious specimen of Conversation Politics, and an Equivocal Answer by a Trimmer; which are followed by the Praise of Party, and a corresponding answer.

The author next expatiates, in the declamatory style of opposition, on the Last Campaign, and General State of the Nation; but after giving the fullest scope to the description of the public distress, he turns the tables, and presents us with a more just, as well as animating prospect of national affairs.

Under the head of Miscellaneous Eloquence, or Collateral Rhetoric for the Gallery, the author rallies the practice of some members of parliament, of endeavouring to conciliate the favour of such auditors as are brought thither by curiosity. As many of our readers may be able, from experience, to judge of the description which the author gives of the exertions on such an occasion, we shall lay before them the following passage:

‘ In general then, as the mode of exercising this miscellaneous eloquence with most ease and efficacy; it may be fairly laid down, that all eminent and projecting sentences; all pointed, and epigrammatic quibbles; all metaphorical menaces; violent tropes; forced figures; and glaring ornaments; are well calculated to rouse the attention, and hitch upon the memory, of the gallery.

‘ These, like the emphasis of Italics in printing, summon the too negligent and careless mind, to pay a proper attention to many choice and curious researches, intimately connected with the other matter; but which might otherwise perish from their refinement, or irretrievably slip by unnoticed.

‘ But one of the more certain and secure resources of miscellaneous rhetoric (and which I prefer mentioning, from its double illustration of precept and example,) is that conciliating respect which some popular orators more directly pay the gallery; in downright acknowledgment of the “respectable appearance” of its company, on “important occasions.”

‘ This condescending recognition (as it well deserves indeed) generally meets with a proper return; and it is pleasing to ob-

serve, how wonderfully attentive the whole body of strangers become, at the first mention of this general respectability.—On some late occasions, this idea has been carried somewhat too far: for there have not been wanting certain popular orators, who politely with-held their arguments, after each division, and avowedly stopt all business, till the re-admission of the audience.

‘ This however, though uncommonly handsome, is dangerous; as it may give a handle to some moody, malignant mutes, for the absolute exclusion of all interlopers on debate.—But it will always be good to prepare, and scatter, as occasion offers, some promiscuous panegyrics, of nearly the same, though not absolutely so direct a tendency—for example—That “in a constitution like ours, every thinking man has a natural interest in public debate, which it is tyrannical to abridge or violate.”—Or, that “it becomes all wise and cautious constituents to hear, in order to judge of their representatives!”—Or again, that “it is no small consolation, in the present awful crisis, to find a general diffusion of public vigilance and anxiety diffused among all ranks and orders of men; and more particularly in the present numerous and respectable appearance!”

‘ These, and all others of the same kind, properly accompanied by submissive tones, modulated breaks in the voice, and collateral attitudes of respectful inclination towards the gallery, scarcely ever fail of awakening the grateful attention, and sometimes, dormant curiosity of the strangers: especially at such times, as they have painfully and patriotically persevered, to combat both fatigue and appetite, in hourly expectation of collecting some scattered scraps of mutilated eloquence, for their own private or domestic consumption at the *Lycæum*, or *Belle Assemblée*.

‘ But, in this species of miscellaneous eloquence, the effect is comparatively weak and contemptible, considered with others that are founded upon the same principle.

‘ Those already mentioned, can only be scattered occasionally, in the exordiums, and some episodical parts of an oration.—The latter, and more efficient class, must take their station in the peroration, and declamatory close of prolix speeches; as a corps de reserve, to support and reinforce the main body of argument, after the harder service of the day.—These ought chiefly to consist of some very new and deep theory; abstract and metaphysical; and calculated to give an idea of the originality, extent, and boldness of its author’s mind; which, by connecting so many ingredients of sublimity, tends to inspire a sort of awe for such pre-eminence of genius, and to create a confused notion that this inventive wildness, if it could but be applied to the more serious business of politics, would, with equal brilliancy, strike out fresh systems of calculation, explore new sources of finance, and produce unheard of wonders and revolutions, in all the complicated concerns of political enterprize.’

The



The last subject of the author's consideration, is the hacknied theme of opposition, Change the Ministry, which is also accompanied with an Answer.

There are many good strokes of satire, as by these extracts our readers will easily perceive, in this performance. The merit of it will, notwithstanding, be in a great measure obscured, and, most probably, the natural effect which it might have, in part frustrated, by the opinion which every impartial reader must entertain: that it was apparently composed by the writer, whoever he is, not as the genuine effect of his own feelings, or the result of his own judgment, but merely in compliance with the request of his particular friends.

*The Historie of the Heretics of the two first Centuries after Christ: containing an Account of their Time, Opinions, and Testimony to the Book of the New Testament. To which are prefixed, general Observations concerning Heretics. Published from the Manuscript of the late reverend and learned Nathaniel Lardner, D. D. With large Additions, by John Hogg. 4to, 181. boards. Johnson.*

**T**HIS work is part of that scheme which the learned Dr. Lardner formerly planned, in order to give a full and comprehensive view of the credibility of the gospel-history. The world has been long in possession of the greater number of those treatises, which were intended to complete it: comprehending the testimonies of the occasional facts mentioned in the New Testament; the testimonies of Christian writers to the books of the New Testament; and the testimonies of Jews and Heathens to the books and principal facts. The remaining part, as the doctor himself informs us \*, was intended to contain the testimonies of Christian writers to the principal facts of the New Testament; and also the history of the heretics of the first centuries.

This history is now laid before the public. It was chiefly drawn up by the doctor himself, and lay by him several years. Some parts of it were completely fitted for the press, having received his last corrections. In other parts, only a few hints were written, which, the editor tells us, he has endeavoured to follow with fidelity and exactness. He has made, he says, many additions, and some considerable ones, under the articles of Basilides, Marcion, Leucius, Elcesaites, &c. but he assures us, that they are all founded either on hints or references in

\* Pref. to Cred. part 2. vol. xii. p. 5.

the doctor's papers, or on passages of those very authors which he frequently quotes in this and other parts of his *Credibility*.

This work is divided into two books, the first consists of general observations concerning heretics: the second contains the histories of particular heretics, viz. Saturninus, Basilides, Carpocrates, Cerinthus, Prodicus, the Adamians or Adamites, Marc and his followers the Marcosians, Heracleon, Cerdon, Marcion, Lucian or Leucius, Apelles, the Sethians, the Cainites, the Ophites, Artemon, Theodotus, Hermogenes, the Montanists, Praxeas, Julius Cassianus, the Helcesaites or Offens, and the Alogians.

In the first section the author thus endeavours to ascertain the meaning of the word *heresy*.

‘ Heresy, in Greek, signifies election or choice, and is used for any opinion, which a man chooseth, as best, or most probable.

‘ Heresy, and heretic, are often used by ancient writers, as words of indifferent meaning. And the several ways of philosophizing were called sects or heresies.

‘ Instances of the innocent meaning of the word heresy occur in the New Testament, Acts v. 17. “ Then the High-priest rose up, and all they that were with him, which is the sect of the Sadducees.” ch. xv. 5. “ Then rose up certain of the sect of the Pharisees, which believed.” xxvi. 5. “ After the strictest sect of our religion I lived a Pharisee.”

‘ Josephus, in like manner, speaking of the Pharisees, Sadducees, and Essens, calls them sects or heresies, without any mark of censure. They were the several ways of philosophizing among the Jews.

‘ In several places of the Epistles of the New Testament, as 1 Cor. xi. 19. Gal. v. 20. 2 Pet. ii. 1. Tit. iii. 10. the words heresy and heretic, are used in a bad sense. Nor is it, I apprehend, void of reproach in Acts xxiv. 5. where Tertullus, the orator, pleading before Felix, says of Paul: “ We have found this man a pestilent fellow, . . . and a ringleader of the sect of the Nazarens.” Nor does the meaning appear quite innocent in Acts xxviii. 22. “ As concerning this sect we know, that it is every where spoken against.” Nor in chap. xxiv. 14. “ But this I confess unto thee, that after the way, which they call heresy, so worship I the God of my fathers, believing all things, which are written in the law and the prophets.” Where the Apostle honestly owns before Felix, that he was a Christian, or of that way, which most of the Jewish people call heresy, or a sect, a new sect or heresy. At the same time he intimates, (though without being very solicitous to avoid the imputation) that the scheme and principles, professed and taught by him, was so agreeable to the law and the prophets, that there hardly was sufficient reason to call it heresy, or to reckon the followers of it a new and distinct sect.

‘ Among Christians these words are very frequently taken in a bad sense. The reason of which seems to lie in what Tertullian says, with a view to the primary meaning of the word heresy, viz. *a chosen opinion and doctrine*: that there should be no heresies among Christians, and that a heretic forfeits the character of a Christian: forasmuch as there is nothing left to their invention. They ought all



all to adhere to the doctrine taught by, and received from Christ and his Apostles, who have delivered all the principles of true religion.

‘ Therefore he says, that Marcion is plainly convicted to be a heretic, because he had chosen a faith different from what he had received in the catholic church. And Adam, he says, may be called a heretic, because he made a choice contrary to the divine order.

‘ And with regard to the presumption of those men who introduced new opinions, he pleasantly says, that invention is an heretical privilege, and that heretics, as well as poets and painters, have a certain licence allowed them.

‘ And it is no uncommon thing for catholic writers, to blame those, called heretics, who took to themselves a particular denomination from some one man, or leader. So particularly Justin Martyr. And we have seen upon divers occasions, how the most rational and understanding Christians disclaimed all names, but that of their master, Jesus Christ.

‘ We may here take notice of an observation of some learned moderns, that though in Christian writers heresy is often used as equivalent to opinion, and particularly, a wrong opinion, or false doctrine; yet, that is not the most ancient sense of the word, but sect, or party. And indeed it must be so understood in several passages alleged at the beginning of this article.

‘ I may just add, that Chrysostom, Theodoret, and others, whose words are cited by Suicer, do not by *heretics*, in 1 Cor. xi. 19. understand wrong opinions, but contentions, and divisions.’

Though so much has been said for settling the meaning of the word, it is not easy to shew, by an exact definition, what is heresy, and who is a heretic. Augustin says, that every heresy is an error, but that every error is not a heresy. He elsewhere tells us, that it is heresy, when a man for the sake of glory, or power, or other secular advantages, either invents, or embraces and follows new and false opinions. And he thinks there is a great difference between such a one, and another, who is deluded by him, under the specious appearances of truth and piety. This will acquit many from the charge of heresy, or very much abate their guilt.

We may farther observe, that, in many cases, it is difficult to determine, which are, and which are not false opinions. The scripture, it is true, is an infallible standard of orthodoxy. But who is to explain it? we have no infallible guide; and in almost all speculative inquiries, writers of learning and reputation have embraced very different notions. It is no uncommon thing to find the same system of opinions received in one age, and exploded in another. This should teach us moderation and candor, and shew us the presumption of a dogmatizing spirit, and the folly and odiousness of declaring those to be heretics, who differ from us in some points of theological controversy.

‘ Origen

‘Origen seems to have supposed, that great errors only ought to be reckoned heresies, such as those of Marcion, Valentin, Basilides, and some others, who did not believe the same God to have been the God of the Old and the New Testament.’

There are, as our author observes, many mistakes in the writings of those, who have published the history of heresies, Irenæus, Epiphanius, Philaster, and others. To account for these, he says, ‘It was a large and difficult undertaking to write the history of a great number of heresies and their authors. And the notions of some of them might be very obscure and intricate. It might be difficult to get a sight of their works, or to procure information otherwise. Irenæus himself observes, that some good men, who before him had *wrote* [written] against the Valentinians, were not fully acquainted with their doctrine, and therefore could not confute them in a right manner. Moreover, wise and understanding persons are liable to prejudices. Almost all are too averse to men of different sentiments.’ With respect to himself he says; ‘I shall still endeavour to maintain an impartial regard to all, without aggravating the supposed errors of those who have been detamed as heretics, or the mistakes, oversights, inaccuracies, and misrepresentations of those who have *wrote* their history, or have argued against them. I likewise intend to avoid too great exactness, and particularly in matters which are either plainly absurd, or very abstruse and metaphysical, and not necessary to be generally known in these times, following herein the example of other ecclesiastical historians of good credit.’

This determination to avoid all minute details is calculated to save both the author and his readers much unnecessary trouble. Ancient heresies have been unreasonably multiplied, and many absurdities and reveries particularly specified by Philaster, Epiphanius, and others, which are not worthy of observation.

In his general observations our author shews that the ancient heretics have been greatly, and, in many cases, undeservedly calumniated; that they believed the unity of God; that they made great use of the scriptures; but that some of them also used apocryphal books; that they respected the apostles, and apostolic traditions; that they were generally men of letters, and are said to have borrowed most of their peculiar notions from some of the sects of philosophers; that they were in general men of a curious and inquisitive turn of mind, and greatly indulged this disposition; that they were for the most



part moderate towards those who differed from them; that the seeds of these heresies were sown in the days of the apostles; but that this variety of opinion is no just objection against the truth of the Christian religion.

The most important section in this part of our author's work is the following account of the calumnies which have been raised against the ancient heretics.

Some seem to have reckoned, that they had a right to say the worst things of heretics, which they could. And others have thought themselves obliged to believe all the evil, that has been reported of them. I have already, at several times, had occasion to confute some grievous charges, against such as were called heretics, particularly the impure Origenists, if ever there was such a sect, and the Manicheans. Some other things are now to be taken notice of, relating to more ancient heretics, who appeared near the end of the first, or in the former part of the second century.

One thing laid to the charge of many of those heretics is magic.

Marcus or Marc, from whom the Marcosians were denominated, is often called a magician or impostor. Irenæus says, the Basilidians had invocations, incantments, and all kinds of curious and magical practices. And according to Epiphanius, Basilides would never be persuaded to leave off magical arts. In like manner Irenæus also speaks of the Carpocratians. And Eusebius says, of these last, as upon the authority of Irenæus, that they practised magic not secretly, but openly, more openly than Simon himself.

Nevertheless some learned moderns have doubted of this, and have made a question, whether it was any more than a popular charge against men, who studied mathematics, and particularly astronomy. In this manner thought so grave a writer as Vitrिंगa.

I may hereafter examine the charge against Marc. As Beausobre has considered this matter very particularly, so far as relates to the Basilidians, I shall represent his thoughts here as concisely as I can.

As for the charge of magic, it appears to be very doubtful. For, first, it is really attested by Irenæus only, his work being the source, from which all others have borrowed. Secondly, Tertullian, his most ancient copyist, says nothing of it. Thirdly, Clement of Alexandria too is silent here, as also Origen, though he omits no opportunity to reprehend Basilides, Valentin, and Marcion. Fourthly, the ancient fathers perpetually confound astronomy and astrology with magic. Mathematician and magician are with them the same things. All this is sufficient to render the magic of these men doubtful. Nevertheless I do not absolutely deny that the Basilidians had some superstitious practices among them, which are a natural consequence of supposing the stars to be animated, and that the spirits who reside in them, and conduct them, do govern also this lower world; with an exception however to the wills of men, which the philosophers never subjected to the power of the stars. I say, I do not positively deny, that they had some superstitions. And yet I would not be understood to affirm it.

These are superstitions, which have indeed some resemblance to magic: but yet cannot be so termed without manifest injustice. When men make use of rites or ceremonies, which are in themselves criminal,

criminal, or when they propose to obtain the assistance of demons, this is magic. Magicians, says Clement of Alexandria, boast, that they have demons to assist them, and that by some certain enchantments they can compel them to serve them. This is what makes a magician. . . . But the followers of Basilides did no less detest demons, than other Christians did: and possibly made use of no other preservative against them, than baptism, faith, and the name of Jesus. The Valentinians at least, with whom these had a great agreement, were of opinion, that baptism in the name of Jesus was sufficient to deliver a Christian from subjection to the stars and demons, and to enable him to tread on scorpions and adders, that is, all malignant powers.

More follows there, to the like purpose: to which the reader is referred. And this last mentioned observation may clear others, particularly Saturninus, who in Theodoret is the third after Simon, and taught, that whereas evil demons assist bad men, Christ came to succour good men against such demons.

Another thing often laid to the charge of heretics is lewdness, and all manner of wickedness, and likewise teaching it. So says Theodoret, in the preface to his work of Heretical Fables. He seems to represent this as general among them, though perhaps not as universal. The lewdness both taught and practised by them, according to him, was such, that even stage-players were too modest to describe it, or to hear it described: and he asserts, that they had exceeded and gone beyond the greatest proficients in wickedness.

But surely this must be exaggeration. It is improbable, that these men should have exceeded all others in vice. Neither can it be to the honour of Christians, or their religion, to multiply sects and divisions among them, or to aggravate and magnify their faults. In all bodies of men, which are numerous, there will be some lewd and profligate persons; but that whole sects and parties would practice and teach wickedness, is very unlikely, and ought to be well attested, before it is believed.

Eusebius says of the Carpocratians, that they gave occasion to the Gentiles to reproach the gospel, and to form a disadvantageous opinion of all Christians, as if they had been generally such as they were: and that to them it was chiefly owing, that Christians were charged with promiscuous lewdness, and other crimes in their assemblies. Irenæus has somewhat of this kind, but not so full and strong. He says, that these men seem to have been formed by Satan, on purpose that we might be slandered: but he does not positively say, that other Christians had been reproached upon their account, or that for their sake the common stories about Christian assemblies had been credited.

Here then are two things: first, the wickedness of the ancient heretics, particularly the Carpocratians: secondly, that their excesses were the occasion of the disrepute, which other Christians, their assemblies especially, lay under.

It is this second particular, that I propose to consider at present. And shall hereafter, in the history of the several heretics, who are accused of so much extravagance, have an article concerning their manners and moral principles: saying nothing more relative to that point at this time, than may be needful for clearing the present question.

I. Then I observe, there is no small agreement between the charges brought against the first Christians in the beginning of the second



second century, and the charges against the heretics in later authors: which may create a suspicion, that these last were formed upon the model of the former, and consequently are without ground. What the crimes were, which were laid to the charge of the primitive Christians, we know from divers writers, Greek and Latin. I shall put in the margin passages of Justin Martyr, Athenagoras, Theophilus of Antioch, Minucius Felix, and Tertulian: from whom it appears, that, besides atheism, or impiety towards the established deities, they were charged with having their wives in common, with promiscuous lewdness in their assemblies, with incest, and eating human flesh, especially young children, whom they first killed, and then eat at their nocturnal meetings, where persons of each sex, and every age, were present.

‘ II. These scandalous reflexions were cast upon the Christians before the appearance of the Carpocratians, who were not known till the time of Adrian. Mr. Turner says, these calumnies seem to have begun with Christianity itself. There are proofs of their being very early. Tacitus, speaking of the Christians in the time of Nero, says, they were generally hated for their wickedness; that is, they lay under a bad character with the people. And, as Mr. Turner observes, Melito of Sardis, an apologist for the Christian religion about the year 170, lays the foundation of these lying accusations in the reigns of Nero and Domitian. I shall transcribe largely at the bottom of the page a passage of Mr. Turner upon this subject. For certain these accusations were in being, and prevailed before Justin became a Christian. For he assures us, that in the time of his heathenism he thought it impossible, that the Christians should suffer with such constancy and resolution as they did, if they had been men-eaters, and had been addicted to lewdness.

‘ III. Notwithstanding Eusebius mentions the Carpocratians, as the heretics on whose account the primitive Christians were slandered, yet the ancient writers are not all agreed in this point. Epiphanius indeed joins with Eusebius in saying, that the Carpocratians were principally the cause of this. But Cyril, the deacon, lays it on the Montanists. And Touttee on the Ophians or Ophites, and quotes Origen for it: who indeed says, in more places than one, that Celsus objected against the Christians, their holding several absurd and impious tenets, peculiar to the Ophians, called otherwise Cainites. But these, he adds, were no Christians. For they hated Jesus no less than Celsus himself did; and admitted no one into their society, unless he would abjure him. But I shall speak of this hereafter under the chapter assigned to them.

‘ IV. Justin Martyr, in his second Apology, expressly says, that he did not know, whether those scandalous things, which were commonly laid to the charge of the true Christians, were done by the heretics or not. That apology was written, as some think, in the year 145, or about 140, at the soonest. The Valentinians, Carpocratians, and other heretics, were in being before that time. And Justin had wrote against all heretics in general. And yet he freely owns, he did not know them to be guilty of the crimes, so much talked of at that time.

‘ V. The most ancient Christian apologists, do generally ascribe the calumnies then cast upon the Christians to other causes, and not to the wickedness of any among them, called heretics. Justin Martyr, as was formerly observed, says, that their accusers themselves scarcely believed the charges brought against them, and where these

had in some measure been credited, it arose from the wickedness of the heathens, which disposed them to believe such things of other people, as they practised themselves. Tatian and Theophilus of Antioch, speak of these calumnies, without making heretics the occasion of them. Athenagoras plainly says that the general wickedness of the heathen people, was the ground of their charging such base practices upon the Christians, who were exemplarily virtuous. And exactly in the same manner speaks the pretended Sibyl. Irenæus likewise, in a place before cited, hints at this cause, as does also Minutius Felix, and Tertullian. Sometimes Justin Martyr says, that the Jews had raised and spread these vile reports concerning the first Christians. And Tertullian speaks to the like purpose. Origen, in a still stronger manner, brings home this charge to the Jews. Heraldus long ago observed, that the ancient apologists who confuted these calumnies, did not charge the heretics with the like crimes.

VI. It appears from Tertullian, that in his time it was not known, that any among Christians were guilty of such crimes, as were imputed to them by their adversaries. The only ground of these charges, according to him, was common fame, and uncertain report, without any proof. Whereas if such things had been done by any assuming the name of Christians, and known to have been done by them; his plea would have been, that though indeed there were instances of such abominable practices among heretics, yet there was no instance of any thing of the kind among genuine Christians. Since, therefore, he absolutely denies the charge, without any such distinction, it is plain, he knew of no heretics, who were guilty of such abominations. Theophilus of Antioch likewise says, that these reproaches had no other support than common fame. Nor was it known to the martyrs of Jesus, that the heretics, or any men whatever, were guilty of the vices then laid to the charge of the Christians.

VII. Another argument against the truth of these accounts is, that they are incredible. Trypho the Jew being asked by Justin, whether he believed the common reports concerning the Christians, readily answers, they were incredible: for human nature was not capable of such things. This is also largely shown by Minutius Felix and Tertullian, who sometimes appeal to the heathen people, whether they were able to do the like things, as they charged upon the Christians, with the same circumstances attending them. And at other times ridicule the credulity of those, who believed them of others, when they themselves were unable to do the like. In this last argument Tertullian appears to triumph beyond controul. With a peculiar energy of expression he challenges any one of the heathen, to come into Christian assemblies, and try whether he could perform such an action himself, or even bear to be present, while it was perpetrated by others. He enters minutely into the particulars of the heinous charge: and proves by a direct appeal to the human heart, that no creature, constituted as we are, can possibly be guilty of such abominations. On the subject of infanticide, he shows the utter incredibility of a charge, directly inconsistent with some of the distinguishing tenets of the Christians of those days, who would not at their entertainments make use of blood, mixed with any eatables: and who abstained from things strangled, and that died of themselves, lest they should be defiled.

The same arguments will serve for the heretics, for they are charged



charged by later writers with the same things, which were before imputed to the primitive Christians.

If then they are incredible with regard to the one, they are so likewise with regard to the other. Besides, there are some things related of the Gnostics by Epiphanius, and Theodoret, which in all probability were never practised by any individuals, not even the most vicious and abandoned: much less were they the rites or sacraments of any religious sect. When all this is considered, I cannot help thinking, that there is too much justice in *Monf. Bayle's* satyr; who having given an account of the five crimes charged on the Cainites, adds, "When we read these things in the fathers of the church, one can scarce forbear thinking, that the case was the same with them, in respect to heretics, as with the heathens, in respect to Christianity. The heathens imputed to christianity an hundred extravagancies, and abominations, that had no foundation. The first who forged these calumnies, were undoubtedly guilty of the blackest malice; but the greatest part of those who vented them abroad, after they had been so maliciously sown, were only guilty of too much credulity; they believed common fame, and never troubled themselves to dive into the bottom of it. Is it not more reasonable to believe that the fathers did not, with all the patience requisite, thoroughly inform themselves of the real principles of a sect, than it is to believe, that those very men, who held that Jesus Christ by his death was the saviour of mankind, should at the same time hold, that the beastliest pleasures are the ready way to paradise?"

This learned writer, through the whole course of this work, has produced original authorities for almost every thing he advances; which is a circumstance that renders his work infinitely more valuable than those histories which give us only unsupported assertions.

The perusal of this work naturally suggests the following reflections:

1. Heresies and schisms are perfectly agreeable to the predictions of Christ and his apostles. 2dly, They have been providentially attended with several beneficial effects. It is to these we owe many excellent defences of Christianity, many writings of the primitive fathers, and an accurate investigation of the scriptures, from which alone the Christian church derives her stability and reputation.

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*The ancient and modern History of the Brethren; or a succinct Narrative of the Protestant Church of the United Brethren, or, Unitas Fratrum, in the remoter Ages, and particularly in the present Century: written in German by David Cranz, now translated into English, with Emendations; and published, with some additional Notes, by Benjamin La Trobe. 8vo. 6s. Robson.*

THIS work was written in German, about the year 1771, by Mr. David Cranz, the author of *The History of Greenland*, containing a description of the Country and its inhabitants:  
Vol. L. Nov. 1780. B b

habitants: and particularly a relation of the mission, which had been carried on for above thirty years by the *Unitas Fratrum*, at New Herrnhut and Lichtenfels, in that country\*.”

Mr. Cranz was one of the United Brethren, and appears to have been an able and industrious writer. He died in the year 1777.

We have had many former publications, containing accounts of the United Brethren; but this author tells us, that what has hitherto been written about them is incomplete, partly devoid of authenticity, and often notoriously perverted and false. He likewise assures us, that this is the first genuine and authentic history of the church of the Brethren, published in England.

Mr. Cranz was induced, it seems, to draw up a brief history of the rise, the events, and the principal revolutions of the church of the Brethren in Bohemia, Moravia, Poland, and other parts, by the express desire of many historians, who wished to have a succinct and authentic sketch of their history, in order to insert it in their works, or appeal to it, as a proper authority on any particular occasion.

He commences his narrative with a state of the Christian religion in Bohemia about the year 860, and gives a short account of the Waldenses, of John Huss and Jerome of Prague. John Huss, the celebrated Bohemian reformer, the first opposer of the doctrine of transubstantiation, and the defender of Wickliffe, was burnt by sentence of the council of Constance in 1415. Jerome of Prague his disciple, and the promulgator of his religious opinions, shared the same fate the year following. Not long after this our author dates the formation of the church of the United Brethren.

\* About the year 1453, some families of the citizens of Prague, and also gentry and learned men of this and other places, repaired to the lordship of Lititz, and made use of the ministry of some of the Calixtine† ministers, in whom they reposed a confidence, especially Michael Bradazius, minister of the town of Zamberg. These abolished many superfluous ceremonies, and restored the decayed church-discipline, not suffering any one to receive the holy communion, who had not first undergone their examination, and been declared fit for it. Of this they were accused by the neighbouring ministers before the consistory; who forbade them to preach, and administer the holy communion, and placed others in their room. The Brethren, being condemned by these ministers in all their sermons, absent-

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\* See Crit. Rev. vol. xxiii. p. 22.

† The *Calixtines* followed the doctrine of the church of Rome in all things but in depriving the laity of the *chalice* or cup. Moreri.



ed themselves from the churches, made their remonstrance to Rokyzan, [archbishop of Prague] and his suffragan Lupacius, and begged for an examination. The former sent them away as they came; but the latter advised them to edify each other in stillness, to chuse their ministers from among themselves, and to introduce good discipline and order. The same advice they received from other well disposed ministers of the Calixtines, who, on that very account, were forced to incur some share of the Brethren's reproach and persecution.

• They followed this advice, and took Michael Bradazius, who repaired to them at Kunewald, for their minister. He, with his assistants in other villages, under the direction of Gregory, met in 1457, in a conference; in which, according to the light they then had, they formed their church-fellowship among themselves, not upon the plan of the forementioned Compactata\*, or upon that of other privileges and rules of men, but upon the rules and the law of Christ. Hence, in the beginning they denominated themselves *Fratres Legis Christi*, or, *Brethren of the Law of Christ*.

• But, as this gave occasion to less intelligent persons, to look upon them as some new monastic order; they, dropping this name, styled themselves simply, *Fratres*, or, *Brethren*; and, being afterwards joined by many other Brethren of like disposition with themselves in Bohemia, *Unitas Fratrum*, *The Unity of the Brethren*, or, *Fratres Unitatis*, *The United Brethren*; and, at same time, bound themselves to a stricter church-discipline, resolved to suffer all things for conscience sake, and, instead of defending themselves, as the so-called Hussites had done, by force of arms, to defend themselves by prayer and reasonable remonstrances against the rage of their enemies.

• Before three years had elapsed, they were called to prove in fact what manner of spirit they were of. For, as not only many sincere souls out of the whole empire repaired to them, but also little flocks of Brethren sprung up every where in Bohemia and Moravia, and joined them; they were stigmatised both by Calixtine and Romish priests, not only as heretics, but as secret fowers of sedition. Charged with forming a dangerous state within the state, and with an intention to renew the Taborite† tumults, which were scarcely laid, and even to seize the government, they were summoned to appear before the consistory at

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\* The Bohemian Compactata were comprehended under these four articles: 1. The word of God shall be freely preached by able ministers, according to the holy scriptures, without any human inventions. 2. The Lord's supper shall be administered unto all in both kinds, and divine worship performed in the mother tongue. 3. Open sins shall be openly punished, according to the law of God, without respect of persons. 4. The clergy shall exercise no worldly dominion, but preach the gospel.

† From Tabor, a little city of Bohemia, whither the Hussites retired during the wars of Bohemia, in the 15th century. Moreri.

Prague. Rokyzan, though the very adviser of the steps they had taken, for fear of diminishing his credit and character, durst not patronise them; but upbraided them with an inconsiderate schism, and with extending themselves abroad in a rash and headlong manner; which could end in nothing but popular tumults. George Podiebrad [the regent], though far from being disinclined towards them, neither would, nor could, protect them against the rage of their incensed enemies. For, upon the decease of king Ladislaus in his minority, in the year 1458, having been elected king, and having by his coronation-oath promised to extirpate the heretics; he was under a necessity to consent to a persecution of the Brethren, that he might not altogether break his word, and that the Calixtines, by whose interest he had ascended the throne, might be screened.

Thus the first bloody persecution against the United Brethren in Moravia and Bohemia took place. They were declared unworthy of the common rights of subjects; and, in the depth of winter, turned out of the cities and villages, with the forfeiture of all their effects. The sick were cast out into the open fields, where many perished with hunger and cold. They threw them into prisons, with a view to extort from them, by hunger, cold, racks, and tortures, a confession of seditious designs, and an impeachment of their accomplices. And, when nothing could be extorted from them, they were maimed on hands and feet, dragged inhumanly at the tails of horses or carts, and quartered, or burnt alive. Many died in the prisons, and such as survived, were at last, when no crime could be proved against them, discharged in the most pitiable condition; the consistory having issued a command, that the Lord's supper should be administered to none but with the ceremonies in use among the Calixtines, and especially not to the Picards\*, (an invidious name the Brethren were stigmatised with) under pain of death.

The author proceeds to relate the chief revolutions and occurrences in the church of the Brethren, in all its branches, congregations, missions, and colonies, to the year 1769. By which it appears, that it was almost extinguished one hundred and sixty years ago in Bohemia and Moravia, but renewed about the year 1722, at Herrnhut in Upper Lusatia; and since that time has spread itself into every quarter of the globe.

This work, we believe, is sufficiently authentic; but it is too circumstantial and tedious; and too full of fanatical jargon, to be *entertaining* to a rational and intelligent reader, who is not personally concerned in the affairs of the United Brethren.

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\* So the Waldenses from France were named; either from the principal district of their residence, Picardy, or from a certain Beghard, charged with the abomination of the Adamites.



*The Parsonage House: A Novel. By a Young Lady. In a Series of Letters. 2 Vols. 12mo. 6s. sewed. Macgowan.*

**T**HIS Novel is said to be written by a lady, and, as she informs us, in an Advertisement prefixed, her first performance. On both these accounts, it is doubtless entitled to all the candid indulgence which criticism, consistent with the rules of justice, can possibly afford. Though we shall not, therefore, so far strain our complaisance, as to say that this performance can boast of that perfect knowledge of the human heart which appears in *Clarissa*, or *Sir C. Grandison*, or the inimitable humour of *Tom Jones* and *Joseph Andrews*, we shall readily acknowledge that the *Parsonage House* is possessed of no inconsiderable share of real merit, as it is written in an easy and unaffected style, abounds in good and virtuous sentiments, and conveys some useful lessons of instruction. The incidents, though not numerous, are natural; the characters of the persons concerned, in general, well supported; and the story sufficiently interesting to engage the attention, without too deeply affecting the hearts and passions of its readers.

Without entering into an analysis of the fable, which the nature of our Review will not give us room or leisure to discuss, we shall, in support of our opinion, lay before our readers one of the Letters:

Miss Whitmore to Miss Bentley, at Hackerton.

Rosemount.

‘ I arrived here about six o’clock yesterday evening; you who know my usual spirits and fondness for travelling, will not, when I tell you they did not fail me, imagine I was much fatigued with my short journey: my dear Caroline and Mr. Hilton received me with every mark of a sincere pleasure. But my happiness was much damped, by observing on the countenance of the former, what she in vain attempted to shake off: she was (contrary to her usual custom), frequently absent, nor could the attention of her friend, or the sprightly sallies of Godfrey, prevent these reveries from repeatedly occurring.

‘ When we retired to rest I tenderly inquired the cause—

“ Your suspicions were just, my dear Fanny (said she) my too susceptible heart feels more than I dare express to any one besides yourself. About three weeks ago we were invited to a ball, given by Sir William Clair on his return from making the grand tour. The company was very numerous and brilliant: and though there were many ladies present, much superior to me in rank and beauty, Sir William unfortunately fixed his attention on me; and would have engaged me for his partner for the evening, but I had pre-engaged myself to Godfrey; however, he entreated me to walk a minuet with him, with which request I complied. He came the next morning to inquire after my health; and as he is pretty intimate with Godfrey, he called two or three times in the course of that week

on one pretence or other; his behaviour to me was extremely particular; my father observed his growing attachment with pleasure, but my feelings on the occasion were far different. When one morning, as Godfrey, myself, and some neighbouring gentlemen and ladies, were returning from a review, which had just been exhibited a few miles distance, I saw Sir W. Clair's carriage driving out of the avenue that leads to our house. My father met us at the door, and with a smiling countenance told me apart, to follow him to his closet, for that he had something of consequence to communicate to me.

"My fears too faithfully prefaged the unwelcome intelligence, he led me to a seat and then began:

"My dear Caroline, you know with what an anxious tenderness I have watched over your education: and how earnestly I have endeavoured to instil into your mind the best principles; you have hitherto instanced your gratitude, by the strictest attention to my precepts, and have answered my every expectation. Judge then of the pleasure I received when Sir William Clair came this morning to beg my permission to address you, if your affections were unengaged. I thought I could answer for my Caroline, and assured him my will had ever been the guide of your actions, and that in this instance I could answer for your obedience, since you could have no reasonable objection to an offer every way so generous and suitable."

"I was for some moments silent; the extreme agitation of my mind prevented my reply, at last I summoned up resolution enough to exclaim:

"I am convinced, Sir, that the first wish of your heart is for my happiness, and that you will not, when I tell you Sir William Clair can never be the man of my choice, persist in desiring me to give my hand where my heart must ever be an alien." "What objection can you possibly have to Sir William? Is he not young, handsome, amiable, and of a most unexceptionable character? You know, my dear girl, I readily acquiesced in your determination of dismissing Lord M—— and the Honourable Mr. R——, because I would not give you room to think I wished to sacrifice my child where fortune was the only recommendation; but here the case is widely different, and I am persuaded you will soon think so: Sir William intends dining here to-morrow, and I hope you will give him such a reception I wish you, and his merits demand. If you do not, I shall think you have some latent cause for your obstinacy, and if you have engaged yourself without my consent (continued he, raising his voice) you know my sentiments on that head, and they are unchangeable."

"A servant entering to inform him a gentleman waited below to speak with him prevented any farther conversation at that time. He had scarcely left the room ere I saw Edmund Waldgrove cross the court-yard; he bowed to me as I sat at the window, so I could not well be denied; (especially as we had become pretty intimate by meeting frequently at Mrs. Harland's, where he had been on a visit for some time before) he seemed little less agitated than myself; he came to take leave of us, as he said he should quit England rather suddenly. The emotions this intelligence caused in my mind, were too visible; they burst forth into tears. Some few words escaped, expressive of my feelings. He appeared transported with joy, his countenance resumed its wonted cheerfulness; he threw himself at my



my feet, confessed the strongest affection for me, and said that nothing but the disparity of our fortunes could have prevented him from suing for some return to a passion so violent as that his heart had long felt for me. Oh heavens! Fanny, this soft scene was too much for my torn heart to bear; the certainty of his loving me with an affection equal to my own was a balsam to its wounds, in spite of the prudent resolutions I have a thousand times made in his absence: I said more than on recollection I could reconcile to my own notions of duty. He was pressing to his lips my hands wet with tears, when my father entered the room with a glow of indignation on his cheeks.

"And it is to your arts, Sir, (said he, turning to Edmund) I am to impute my daughter's obstinacy in regard to the proposals I this morning laid before her: but know, that though you may have so far insinuated yourself into the affections of an inexperienced girl, as to make her forgetful of what she owes to her family, you will not find it so easy a task to prevail over the prudence of a parent anxious for the welfare of his child: I will take care that in future you find no expedient to see or hear from each other."

"Those precautions, Sir, (replied the noble youth) are unnecessary; I confess I have loved your amiable daughter ever since I became acquainted with her virtues: but mine is a generous, not a weak passion; it prompts me rather to seek the good of its object than my own gratification; finding it unconquerable, I formed the design of leaving England, and this week engaged myself to attend Lord G—— on his travels: I shall set out for London in three days time, and came this morning to take leave of a family whose civilities I am grateful for, and whose good opinion I wish ever to retain. A heart fraught with too much sensibility is a misfortune to its possessor; to that cause you, Sir, must impute my conduct this morning, not to art or design, which my nature abhors."

"My father appeared softened; he seemed disposed to pardon us: but it is strange that we should sometimes take more pains to suppress a good inclination than would serve to resist a bad one. "You are perfectly right, young man, (said he) absence and resolution are the only remedies for an ill-placed passion. You have my best wishes for your success in life: merit united with good parts seldom fails to make its way." Edmund bowed without speaking, and retired, casting at me a look of mingled tenderness and sorrow. That look, good heavens! it said more than a thousand words. The moment the door closed I burst into tears. "If a sense of honour can do so much, said I, ought not gratitude and duty blended, to do more."

"Yes, Sir, I am yours, dispose of me as you think best, I will endeavour to be all you wish me." My father wept, pressed my hands, and retired without speaking.

"When we met at dinner, I assumed as composed a countenance as possible, but my heart and looks were far from corresponding. Sir William came the next day, and I endeavoured to receive him in a manner that should give my father every reason to think I was sincere in the professions I made the day before; he seemed much obliged by my compliance, and has ever since behaved to me with increasing tenderness."

Here the dear girl ceased speaking, and now permit me to lay aside my pen, as I have performed the promise I made when I left Hackerton, of writing to you letters of the same length, and in the same prolix style with those I used to send my dear Caroline, when I

was deprived of her loved society. I will continue to relate to you every minute circumstance that attends the fate of our sweet suffering friend, as I know how much your feeling heart sympathises with her; and that you are, from these letters of her's I have shewn you, pretty well acquainted with the amiable Waldgrove family, Godfrey, &c. but apropos of Godfrey, I think I ought not to let him pass by unnoticed: and I now tell you that he exceeds, in point of person, the description Caroline gave me of him, and his talents in conversation do justice to her encomiums, we laugh, sing, and chat together by the hour. He has claimed my promise of friendship, and was it not for the gloom I sometimes see shade the face of Caroline, I think we should be as happy a little circle, as any I know. Sir William Clair comes every day, as you will naturally suppose without my telling you. In my opinion, he is handsome, and very agreeable. Caroline esteems, but I fear will never love him: a cold word that, *esteem*, Kate, to tie people together for life: may that never be my matrimonial chain. Caroline has desired me not to mention the fracas between Edmund and Mr. Hilton to Mr. Godfrey. I have promised, and will keep my word inviolably.

On a review of what I have written, I perceive that I took my leave of you on the other side of the paper. You will say that my letters, like my visits to you, are generally long ones, and yet I usually turn back, after having bade you adieu, for something or other I happen to forget. Remember my duty, respects, &c. where due, and believe that I am ever your affectionate cousin,

FRANCES WHITMORE.

This specimen may give our readers an idea of the author's style and manner, and will probably induce them to give the whole a kind and impartial perusal.

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*Patriotic and Military Instructions. Addressed to the People of England, with a View to enable them to defeat the Purposes of an Enemy, in Case of an Invasion of any of the Possessions of his Majesty.*

AT first sight of this book, we were in hopes that some of our good patriotic generals had deigned, by this method, to communicate to the nation, some information relative to a few of the necessary points of this now important subject, of national or self-defence; as we have heard was lately done, or attempted, by an officer of great reputation and abilities, but that the work was suppressed in its birth for reasons unknown to us. We are sorry that any reasons should be found against informing the people in a subject so essential as that of defending themselves against all enemies, whether external or internal; and regret that this is not the work of a great general, nor well calculated to supply the loss above mentioned, nor to be of any considerable utility, especially as the author, (who seems to be a foreigner,) did not get some friend to render it into intelligible English.

We



We are, however, able to understand, that this author wishes, very properly, that the country gentlemen and people might be instructed, not only in the use of arms, but in the business of forming and throwing up field-works for defence, as well as in defending such places as have antecedently been made for other purposes in ordinary life. In the prosecution of his plan, this author gives a general description of a field-fort, remarks on the advantages of that construction, with observations on a proper situation, and how to defend it properly. He then *attempts* to describe a whimsical kind of catapult for throwing stones, with the advantages, as he thinks, to be derived from it. He next delivers general instructions for repulsing an enemy, in case of an invasion. After these three chapters, he enters into the particulars and *minutiæ* of the nature and properties of places, situations, and defences; such as abatis, single intrenchments, on tracing the lines, on flanks, on defiles, fascines, wells, and palisades. And lastly, he delivers a general application of the instructions particularised in the preceding chapter; as the method of opposing an enemy, in case he effects a landing on the coast; the method of fortifying and defending a plain country, all kinds of narrow passages, castles, houses, villages, and small towns; on ambuscades, and some stratagems. All these instructions, such as they are, our author prefaces with a long dissertation on the necessity of such works, and defences, by the people at large.

It is, perhaps, to be lamented, that, in modern times, the use of arms and military knowledge has been so much neglected, or abandoned to those of the profession: this is considered as a necessary consequence of the advancement and division of arts and labour; for as soon as men found, or were persuaded, that it was more convenient to pay for their defence than to defend themselves, they gradually became unfit for it, losing all military habits and knowledge, no mode or establishment remaining sufficient for keeping up the military spirit among the people, though in that probably consists the greatest strength of a nation. Some of this author's ideas may be good, as his parapet, circular curtain, &c. though not originally his own, nor yet sufficiently confirmed by experience; indeed some material objections lie against his parapet, although it obviates some that hold against the one in ordinary use, constructed with banquette, &c. And though we have some reason to doubt our author's being a man of any considerable military reputation, or even a military man by profession; yet every thing that contributes to diffuse military knowledge through a nation where it is wanted, may be of some benefit, were it only by exciting others to improve upon such beginnings.

## FOREIGN ARTICLES.

*Essai sur la Musique Ancienne et Moderne.* 4to. 4 Vols. Paris, 1780.

**F**EW arts and sciences have of late employed more pens than *Music*, not only in the practical part, but theoretic and historical; which evidently proves the universality of its cultivation throughout Europe. With respect to the history of the art, it seems never to have been thought of in France or England, till the present century; but now France, besides essays innumerable, has *three* histories of music, and England *two*, of nearly the same period.

Notwithstanding the modesty of the title, the present work, from the manner of treating the subject, as well as its bulk, deserves to have the first place, not only among the *Histories of Music*, but of *Lyric Poetry*, in the French language.

If the author had confined his enquiries to the progress of these arts in his own country, and called his work an *Essay upon Ancient and Modern Music and Lyric Poetry in France*, he would have satisfied a greater number of his readers. But in an undertaking so general and elaborate, where Music is taken up an infant in the arms of Pythagoras, and led on to maturity in the *French Opera*, during the administration of *Rameau*, and censorship of *Roussier*, it was natural to expect, that as her empire has been universal, we should have been favoured with some account of her transactions, laws and government, in other parts of her dominions than ancient Greece and modern France. But, to quit metaphor and personification: with regard to the music of other countries in Europe, whoever expects information or fair criticism will be disappointed; for not one Italian or German composition is inserted in an *Essay on Music in general*, and in which the author has extended his plan so far as to give specimens of the national music of several of the most remote countries, and inconsiderable provinces of the world. However, as a drawback from the satisfaction which a curious reader would have in examining such wild and original efforts at melody, he gives no authorities for their authenticity. We have not only Egyptian, Chinese, Arabian, Persian, Turkish, Russian, and American-music, but that of the Siamois, Morlaques, Negroes, Hungarians, Danes, Norwegians, Icelanders, Perigourdines, Strasbourgese, Auvergnates, with songs of Gascony, Bern, Languedoc, and Provence. But with all this, neither the Germans, Spaniards, nor English are named, as people who had ever cultivated music. That the Germans should be thus slighted, to whom instrumental music has such obligations, and whose symphonies have so long been in vogue at Paris, is indeed much more extraordinary than that the English should be unnoticed, who are at present not only out of favour there, but whose best compositions are vocal, and those chiefly for the church, and set to *heretical* words, which are unintelligible to the rest of Europe.

The author must be allowed the merit of diligence in collecting his materials, though there is a great want of selection, arrangement, and consistence; for we find passages and opinions given as his own property, not only from authors of principles diametrically opposite to the doctrines he means to establish, but to each other.

Some-



Sometimes Metastasio \*, Italian operas, singers, and composers, are mentioned with rapture; at other times the great Italian Lyric is infinitely inferior to Quinault, and 'it is impossible to hear one of his dramas from beginning to end without being tired to death †: 'Recitative is at best but equal to *bad* declamation ‡; the composer, without thinking of the hero's situation, or the drift of the piece, sacrifices every thing to the talents of the singer, or his own pedantry §.' And though he sometimes agrees with our Dr. Brown, and the blind, or rather *deaf* admirers of antiquity, that music is degenerated, and has lost all its powers over the human mind ||, yet at others, 'the ancients (he tells us) were infants in music, and the present age is superior to that of any other period ††.'

There are, however, articles in the biographical part, concerning some of the modern composers and singers of Italy, of a different colour from the rest of the work, and which seem manifestly to have been written by one who not only had heard and read the best music of that country, but had powerfully felt all its beauties. Such are the characters of Piccini, Paisiello, and Sacchini, as composers; and of Guadagni, and Pacchierotti, as singers. But then if we turn to those of the immortal Rameau and Rouffier for theory, and of Mesdemoiselles Fel, Arnould, and M. Le Gros, for singing, he tells us, that the Italians, & *les étrangers* in general, are *Charlatans*, who neither know *la basse fondamentale*, nor even the *true scale of music*.

But even with respect to *France*, we are sorry to find in a work which must have cost the author and his friends much time and trouble, that a spirit of cabal and *tracasserie* runs through the whole, in spite of all the parade of professional candour and impartiality which is displayed in the preface. For it is easy to discover, that being in *liaison* with Rousseau's bitterest enemies, the poor man is not to rest in his grave: he *must* be annihilated. The citizen of Geneva's censure of Rameau and French music; his quarrel with M. D'Alembert, and that gentleman's friends; his not subscribing to the Abbé Rouffier's reveries concerning the *triple progression*, all rise in judgment against him.

According to this author, it should seem that no one can possibly compose good music without studying Rameau, or execute it in true intervals but by the assistance of the Abbé Rouffier. These are the gods, of M. La Borde's idolatry.

Who would imagine, after declaring, 'that he has taken the utmost care to avoid interfering in those musical disputes with which, for some years past, the literary journals have been so crouded, without producing any other effect than setting several persons at eternal variance, whom nature designed to be friends ††; who, after reading this, would expect to find in his list of writers on music, every author condemned who has dared to differ from Rameau and Rouffier; and every quarrel revived which writings long since for-

\* Tom. ii. p. 280.

† *Il est impossible d'entendre aucun de ses ouvrages d'un bout a l'autre, sans y éprouver le plus violent ennui.* Tom. i. p. 52. ‡ *Ib.* p. 50. § *P.* 53. || *P.* 3. †† *Ib.* p. 57. 'From the time of Jubal to Lulli, music was nothing but plain chanting. But when Rameau appeared,' Gods, 'what discoveries! *Le plus grand des musiciens qui aient paru jusqu'à présent, selon nous, c'est, sans contredit, RAMEAU.*' †† *Pref.* p. vi.

gotten have produced? It is easy to discover in these squabbles, that neither the Chevalier Gluck, nor Benetzriedier, have had fair play. But whoever is surpris'd at this, will be still more so at the free and frequent use which the author has condescended to make of writers ancient and modern, without acknowledgment. Our musical historian and traveller, Dr. Burney, for instance, we find particularly pillaged in his *Dissertation on the Music of the Ancients*; in his Account of Egyptian and Hebrew Music; of the ancient Instrument on the *Guglia Rotta*, at Rome; of the Olympic and other Games, and Character of the Musical Champions; as well as in his *Present State of Music in France and Italy*, whence whole articles relative to Italian composers and singers are literally translated, and inserted in M. La Borde's work, as original. He has been still more partial, perhaps, to Signior Quadrio's *General History of Poetry*.

Every writer is doubtless intitled to draw upon his predecessors, and to have the use of their labours; but then it is expected that he should give a *note of hand* by way of acknowledgment, when he borrows their property. However, M. La Borde, without any such ceremony, seizes as his own whatever comes in his way; and the names of Signior Quadrio and Dr. Burney have been shut out of his text, notes, and index, with a peculiar, and, seemingly, disingenuous kind of assiduity. Nor have Padre Martini, or the Prince Abbot of St. Blasius, been sufficiently indemnified for the materials which they have furnished to these four huge volumes. From Signior Quadrio † he has taken the greatest part of thirty pages, beginning at 507, and continuing to transcribe all he wanted, till he came to p. 539, which is as far as the Italian historian had pursued the subject. Whoever compares these pages with those of M. La Borde, tom. iii. from p. 245 to 328, will find that the accusation of disingenuity is not overcharged.

As to Dr. Burney, we shall present our readers with one article only, among many, as a specimen of these invasions of private property.

*Burney's Present State of Music in France and Italy*, p. 23. 2d Edit.

Rinaldo di Capua is the natural son of a person of very high rank in that country; and at first only studied music as an accomplishment: but being left by his father with only a small fortune, which was soon dissipated, he was forced to make it his profession. He was but seventeen when he composed his first opera at Vienna. I have often received great pleasure from his compositions: he is not in great fashion at present; though he composed an *intermezzo* for the *Capranica*

*Essai sur la Musique Ancienne et Moderne*, par M. Laborde, To. III. p. 227.

Rinaldo est fils naturel d'une personne d'un rang distingué dans son pays. Il avoit d'abord étudié la musique pour son amusement; mais abandonné par son pere, avec une très petite fortune qui fut bien-tôt dissipée, il fut obligé d'en faire sa profession. Il n'avoit que quinze ans quand il composa son premier opéra à Vienne. Il n'est pas maintenant fort à la mode, quoiqu'il ait composé un *intermede* pour le théâtre de *Capranica*, à Rome, en 1769, qui eut un grand succès. Il a

\* *Della Storia, e della Ragione d'Ogni Poesia*. 7 Vol. 4to.

† Tom. III°. parte 2da.



theatre at Rome last winter, which had great success. He is very intelligent in conversation; but, though a good natured man, his opinions are rather singular and severe upon his brother composers.

He thinks that they have nothing left to do now, but to write themselves and others over again; and that the only chance which they have left for obtaining the reputation of novelty and invention, arises either from ignorance or want of memory in the public; as every thing, both in melody and modulation, that is worth doing, has been often already done. He includes himself in the censure, and frankly confesses, that though he has written full as much as his neighbours, yet out of all his works, perhaps not above *one* new melody can be found, which has been wire-drawn in different keys, and different measures, a thousand times.

And as to modulation, it must be always the same, to be natural and pleasing; what has not been given to the public being only the refuse of thousands, who have tried and rejected it, either as impracticable or displeasing. The only opportunity a composer has for introducing new modulation in songs, is in a short second part, in order to *fright* the hearer back to the first, to which it serves as a foil, by making it comparatively beautiful. He likewise censures with great severity the noise and tumult of instruments in modern songs.

Signor Rinaldo di Capua has at Rome the reputation of being the inventor of accompanied recitatives. But in hunting for old compositions in the archives of S. Girolamo della Carità, I found an oratorio by Alessandro Scar-

beaucoup d'esprit dans la conversation; mais quoique d'un fort bon caractère, il a des opinions un peu sévères et outrées sur les ouvrages de ses confrères. Il pense qu'on n'a rien laissé à faire de neuf. Mais qu'on ne fait que se copier les uns les autres, et qu'on ne peut plus prétendre à l'invention et à la nouveauté, que par l'ignorance du public, ou à son défaut de mémoire; tout-ce qui est bon en modulation et en mélodie ayant déjà été fait plus d'une fois. Il ne s'excepte pas lui-même de cette critique; il avoue franchement que, quoiqu'il ait écrit autant que les autres, on ne trouveroit peut-être pas dans tous ses ouvrages plus d'un trait neuf; et qui n'ait été employé plus de milles fois dans des tons et des mesures différentes.

Quand à la modulation, elle doit être toujours la même pour être naturelle et agréable; car ce qui n'a pas été donné au public, n'est que le rebut de mille compositeurs que l'ont essayé et rejeté comme impraticable et déplaisant. La seule occasion qu'ait un compositeur d'introduire de nouvelles modulations dans les airs, se trouve dans les secondes parties ordinairement fort courtes des ces airs; ou l'on ne veut qu'étonner l'auditeur pour le faire retourner bien vite à la première partie, que celle-ci sert à faire trouver plus belle. Il critique aussi très sévèrement le bruit et le tumulte des instrumens dans les airs modernes.

Rinaldo passe à Rome pour être l'inventeur des recitatifs accompagnés; mais en recherchant des compositions anciennes dans les archives de S. Girolamo della Carità, nous avons trouvé un oratorio d'Alessandro Scarlatti

Latti, which was composed in the latter end of the last century, before Rinaldo di Capua was born, and in which are *accompanied recitatives*. But he does not himself pretend to the invention; all that he claims is the being among the first who introduced long *ritornellos*, or symphonies, into the recitatives of strong passion and distress, which express or imitate what it would be ridiculous for the voice to attempt. There are many fine scenes of this kind in his works.

'In the course of a long life, Rinaldo di Capua has experienced various vicissitudes of fortune; sometimes in vogue, sometimes neglected. However, when he found old age coming on, he collected together his principal works, such as had been produced in the zenith of his fortune and fancy; thinking these would be a resource in distressful times. These times came, various misfortunes and calamities befel him and his family; when, behold, this resource, this sole resource, the accumulated produce of his pen, had, by a graceless son, been sold for waste paper!'

composé à la fin du siècle passé, avant que Rinaldo fut né, dans lequel il y avoit des *recitatifs* obligés.

'Il n'a pas lui même cette prétention, tout ce qu'il réclame c'est d'avoir été un des premiers qui ait employé de longues *ritournelles* dans les *recitatifs* d'une passion forte, pour exprimer ou imiter ce qu'il seroit ridicule de donner à la voix. Il y a de très belles scènes de cette espece dans ses ouvrages.

'Dans le cours d'une longue vie, Rinaldo a éprouvé diverses vicissitudes de la fortune; tantôt en vogue, tantôt négligé. Cependant, lorsqu'il a senti la vieillesse arriver, il a rassemblé tous les meilleurs ouvrages composés dans le tems de sa plus vive imagination, les regardant comme une ressource dans les tems de détresse. Ces tems sont venue; diverses calamités fondent sur lui et sur sa famille; et cette ressource, cette unique ressource, le produit accumulé des fruits de sa plume, lui a été volé par un mauvais sujet de fils, et vendu comme des papiers inutiles.'

If the same experiment were made with the articles *Mazzanti*, *Caffarello*, and many others in the essay under our inspection, they would appear to be as literal translations from the same work, as that which we have just confronted.

The most agreeable and original part of M. Laborde's Essay, is that which concerns the lyric poets of France, of whom the last volume is filled with an alphabetical history, and specimens of their writings. Many agreeable musical compositions are inserted of French masters, in the course of the work; and at the end of the second volume there is a collection of French songs in four parts, which in general are well put together, as we are to suppose, by the editor, who seems an able master of harmony and modulation. However, we cannot help observing a great want of regularity and elegance in the arrangement of his parts; for by frequently placing the tenor below the base, the harmony is inverted, and a piece begins, and even ends with the chord of the fourth and sixth. It is extraordinary that the author has given us none of those sublime scenes of Rameau, which are to live for ever, as specimens of the French dramatic music; nor of Gluck or Piccini, who are accused of imitating Lulli. But have they ever done it except in France, to gratify those whom it was their business to please their own way? They certainly degrade themselves by such humility, and render their



their compositions as unfit for other ears, as the French would their most exquisite wines for all palates, by diluting and lowering them with water, or more impure liquors.

The English are but just mentioned by the author's friend, M. Suard, who sarcastically wonders that we, who give degrees in music at our universities, should have had no composers whose names have reached the continent. But even the works of Handel, though not an Englishman, are unknown to the French. Is this owing to their want of merit, or the ignorance of M. Suard's countrymen? We can, however, produce composers of our own, in point of learning, solidity, contrivance, and pure harmony, equal at least to those of France at any period. Tallis, Bird, Morley, Gibbons, Lawes, Locke, Blow, Purcell, Crofts, Green, and Boyce, in the church style, may be safely opposed to Goudimel, Orlando di Lasso (who was indeed no Frenchman, but a Fleming, and educated in Italy), Claude le Jeune, Mauduit, Caurroy, D'Aquin, Goupil- lin, La Lande, and Mondonville. And who knows any thing of these composers out of France? Our early church music, had it been set to Latin words, would certainly have been received in all places where good harmony was cultivated and encouraged.

Upon the whole, M. Laborde's publication is calculated for the meridian of France, to flatter national vanity, and that exclusive approbation of all its productions for which that country has ever been so remarkable. And it appears, that in spite of travelling through Italy, conversing with great Italian musicians, and hearing their works abroad and at home, that this ingenious writer has the happiness of returning to his own country, and remaining in it, thoroughly convinced that out of France there is no music built upon *true principles*, nor even in France itself, unless it has been composed under the guidance of the *système de la basse fondamentale*, and the *triple progression*. Are the inhabitants of the rest of Europe to be pitied for their inferiority; or is the author to be envied for his feelings?

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*Oeuvres complètes de M. de Belloy, de l'Académie Française, Citoyen de Calais. 6 Vol. 8vo. (Paris.)*

IT is well known that the freedom of the town of Calais was given to the late M. de Belloy, as a mark of gratitude for his excellent Tragedy of the Siege of Calais, the foundation of his popularity and celebrity.

All his works are here collected and illustrated, by a very friendly and laborious editor; who has opened the edition with a general preface, and an interesting life of his friend.

These are succeeded by the tragedy of Titus, with the author's preface, and his observations on that tragedy and on dramatic poetry, addressed to M. de Voltaire; by Zelmire, likewise preceded by a preface and complimentary verses, addressed by the author to the famous actress Mademoiselle Clairon, on the manner in which she played the part of Zelmire.

To every piece the sentiments of the *Journal des Sçavans* on its merits and defects have been subjoined.

Almost the whole second volume is assigned to the Siege of Calais, and

and to several historical and critical pieces relating to that most popular tragedy,

The third contains the various pieces relating to the tragedy of Gaston and Bayard, a drama, in the editor's opinion, not inferior to the Siege of Calais.

The fourth volume is assigned to the Tragedy of Gabrielle de Vergy, considered by the editor as the master-piece of M. de Belloy, and one of the most capital works of the French theatre. The editor's critical observations are succeeded by M. de Belloy's *Mémoire historique sur la Maison de Couci, et sur la Branche de Vervin encore existante*. This performance too has produced both great and good effects.

The fifth volume opens with the editor's very minute *Recherches Historiques sur Pierre le Cruel, et Henri de Transamare*; relating to M. Belloy's tragedy, *Pierre le Cruel*. M. de Belloy himself has composed a critical estimate of that drama; and this critique was found among his papers, and is here published. The editor observes, upon the whole, that of M. Belloy's six tragedies, four have met with the greatest success, and are, after Mr. Voltaire's, most applauded and frequented by the French public; that the first and the last, *Titus*, and *Pierre le Cruel*, were acted only once, and then not heard throughout, and are of course not yet fairly appreciated; but he makes no doubt but that, when heard with attention, they will be highly applauded. In this collection they appear with their author's last corrections and improvements, and with some notes by the editor.

The sixth and last volume consists chiefly of such of M. de Belloy's works as had never yet been published. It opens with the editor's observations on M. de la Harpe's general judgment of M. de Belloy: the remainder consists of smaller pieces in prose and verse; such as, a valuable *Treatise on the French Language and Poetry*; an interesting fragment, entitled, *Essai sur l'Art Dramatique*; and some poetical epistles, tales, fables, &c.

## FOREIGN LITERARY INTELLIGENCE.

*L'Art de la Vigne, par M. Maupin. 8vo. Paris.*

THIS useful author of several treatises on economical subjects, justly complains of the indifferent reception his former attempts, for improving rural œconomy in France, have met with among his countrymen. Yet he might comfort himself by recollecting that this neglect, and very often something worse, has most commonly been the lot of the greatest improvers of human life, and real benefactors to mankind.

In this new publication he instructs his readers in the method of improving vineyards and wines. His method has been applauded by the French Academy of Sciences, and confirmed by the experience of a respectable magistrate, and the testimony of other ocular witnesses.

*Maximes et Reflexions Morales du Duc de la Rochefoucauld. 24to. Paris.*

The merits of these *Maxims and Reflexions* are generally known. The present edition is complete, correct, and very elegant; and a well



well written account of the character and works of the duke de la Rochefoucauld has been prefixed.

*Recueil d'Instructions Economiques, par M. de Massac, de l'Acad. des Sciences, &c. de Toulouse. 8vo. Paris.*

The first edition of part of this excellent treatise was honoured by the Oeconomical Society of Berne with the offer of a medal; and its author invited to enlarge his observations and instructions on the interesting subject of the best method and application of various manures to the different kinds of soils. That valuable treatise is, in this second edition, corrected, considerably enlarged and improved, and accompanied with an instructive memoir on the most profitable management of bees.

*Idea Fidei Fratrum, oder kurzer Begriff der Christlichen Lehre in den Evangelischen Brüder-gemeinen; or, A concise Idea of the Christian Doctrine of the Communities of Evangelical Brethren, published by August Gottlieb Spangenberg. One Volume in Octavo. Barby. (German.)*

A satisfactory and authentic account of the whole religious system of the Moravian brethren, published, at their own desire, by their bishop.

*Jo. Retzii, Philos. Mag. &c. &c. Fasciculus Observationum Botanicarum primus. 38 Pages, in Folio, with two Copper Plates. Leipzig.*

A number of excellent observations and accurate descriptions must recommend the labours of this botanist to the attention and encouragement of naturalists, and make them wish for their continuation.

*H. A. Grafen von Borcke, Beschreibung der Stargordtischen Wirtschaft in Hinter Pommern; or, H. A. Count de Borcke's Account of the Management of his Estate of Stargordt in Pommerania. 10 Sheets, in Quarto. Berlin. (German.)*

Count and general de Borcke, formerly governor to the present hereditary prince of Prussia, here gives a most instructive and encouraging account of the œconomical improvements made by his directions, and under his own inspection, on his estate, since 1764, and of their prodigious success.

*Pharmacopœa Rossica. 142 Pages, in Quarto. Petersburg.*

A Pharmacopœa, calculated for Russia, was still a desideratum; this was, therefore, by the present empress's express command, composed by the College of Physicians. It is a judicious performance, and deserves on many accounts to be noticed, and in several even to be imitated by the physicians of other countries.

*Pharmacopœa Castrensis Rossica. two Sheets, in Quarto. Petersburg.*

Intended for the use of the surgeon-majors of regiments, and containing an enumeration of choice and necessary medicines, and their respective weights and prices.

*Mémoire sur la meilleure Manière de construire les Alambics et Fourneaux propres à la Distillation des Vins pour en tirer les Eaux de Vie. Par M. Baume, du College de Pharmacie de Paris, &c. with Cuts. 8vo. Paris.*

The judicious author points out the various imperfections of the stills and distilleries in France, and recommends a number of improvements,

provements, whose practicability is evinced by the practice and success of the English distillers.

*Chansons et autres Poësies posthumes de M. l'Abbé de l'Attaignant; suivies des Particularités singulières de la Vie de Mde. C. . .* Paris.

This poet appears to have been a very entertaining and lively companion; rather for the table than the closet. The sprightliest piece among his posthumous poems are, his Adieu to the World, of which we will here quote a few stanzas:

Adieux au Monde.

J'aurai bientôt quatre-vingt ans,  
Je crois qu'à cet âge il est temps  
De dédaigner la vie.  
Aussi je la perds sans regret,  
Et je fais gaîment mon paquet:  
Bon soir la compagnie.

J'ai goûté de tous les plaisirs;  
J'ai perdu jusques aux desirs:  
A présent je m'ennuie.

Lorsque l'on n'est plus propre à rien,  
On se retire, et l'on fait bien.  
Bon soir la compagnie.

Lorsque l'on prétend tout savoir,  
Depuis le matin jusqu'au soir,  
On lit, on étudie.

On n'en devient pas plus savant;  
On n'en meurt pas moins ignorant;  
Bon soir la compagnie.

The Particularités singulières de la Vie de Mde. de C. . ., are indeed strange; but entertaining, and sometimes even interesting.

MONTHLY CATALOGUE.

*Lucubrations on Ways and Means. Humbly inscribed to the right Hon. Lord North. By John Berkenhout, M. D. 8vo. 2s. H. Payne.*

**I**N these *Lucubrations*, amidst some general and desultory, but ingenious reflections on civil polity, Dr. Berkenhout expresses an opinion that we ought immediately to change our system in respect of finance; and that the luxuries and follies are so firmly established in Britain, as alone to produce a revenue equal to the expence of the present war, without funding another shilling. Upon this idea he proposes sixty-three articles of taxation, to which he subjoins remarks, tending to evince their propriety. He has not attempted to make any estimate of the produce of the taxes which he mentions; but there is reason to think that it would be very considerable, though some of the taxes which he specifies seem far from being proper.

Nathan



*Nathan to Lord North.* 8vo, 1s. *Wilkie.*

From the original application of the title of this pamphlet, we might be led to imagine that it contained some impeachment against the minister to whom it is addressed. And at first sight, indeed, this would appear to be the case: but the whole is an ironical investive, which, by its own extravagance, obviously implies an indirect eulogium on the noble lord. It might have been proper for the author to mention on what authority (probably the books in the Exchequer), he has extracted the following curious catalogue of the pensioners in the Long Parliament.

Lenthal (Speaker) 7730 l. per annum, besides a gratuity of 6000 l.

Bulltrode Whitlock, Commissioner of the Great Seal, 1500 l. per ann. and a gift of 2000 l.

Edmund Prideaux, 1200 l. per annum.

Roger Hill, 1200 l. per annum.

Francis Rous, 1200 l. per annum.

Humphrey Salway, 200 l. per annum.

John Lisle, 800 l. per annum.

Oliver St. John made above 40,000 l. of his places of attorney and solicitor for the king, by ordinance of parliament, and by passing all pardons upon commissions.

Sir William Allison, 1600 l. per annum.

Thomas Hoyle, 1200 l. per annum.

Thomas Pury, sen. 400 l. per annum, and a gift of 3000 l.

Thomas Pury, jun. 200 l. per annum.

William Ellis, 200 l. per annum.

Miles Corbet, 1700 l. per annum.

John Goodwin, 700 l. per annum.

Sir Thomas Widdrington, 1500 l. per annum.

Edward Bish, 600 l. per annum.

Walter Strickland, 5000 l. per annum.

Sir Gilbert Gerrard, 1200 l. per annum.

as paymaster to the army, at 3 d. per l. 12000 l. per annum, besides a gift of 60,000 l.

Gilbert Gerrard, his son, 500 l. per annum.

John Selden, a gift of 2500 l.

Sir Benjamin Rudyard, a gift of 5000 l.

Sir John Hipfly, a gift of 2000 l. besides places.

Sir Thomas Walsingham, rewarded with the greatest part of lord Dorset's estate, on which he cut 4000 timber trees.

Benjamin Valentine, Sir Henry Heyman, and Denzil Holles, each a gift of 5000 l.

Nathaniel Bacon, a gift of 3000 l.

John Stevens, a gift of 1000 l.

Henry Smith, 2000 l. per annum.

Robert Reynolds, 400 l. per annum, a gift of 2000 l. and got 20,000 l. by the purchase of bishops lands.

Sir John Clotworthy, treasurer of Ireland, permitted to cheat the state of 40,000 l.

John Ash, a gift of 14,000 l. besides places.

John Lenthal, the Speaker's son, 2000 l. per annum.

John Bond, master of Trinity Hall, Cambridge.

Lucas Hodges, customer of Bristol.

Francis Allen, customer for London.

- Giles Green, rewarded with Sir Thomas Daw's estate.  
 Francis Pierpoint, rewarded with the archbishop of York's lands in Nottinghamshire.  
 William Pierpoint, a gift of 47,000 l.  
 John Blackstone, 200 l. per annum, and a gift of 15000 l.  
 — Seawire, a gift of 2000 l.  
 Isaac Pennington, a gift of 7000 l. and many bishops lands.  
 John Palmer, master of All-Souls, Oxon.  
 Thomas Geery, recorder of Bridgwater.  
 Samuel Vassel, a gift of 1000 l.  
 Oliver Cromwell, 4000 l.  
 Sir William Brereton, 2000 l. per annum.  
 Sir Oliver Luke, colonel of horse.  
 Sir Samuel Luke, colonel and scout-master.  
 Thomas Gell, lieutenant-colonel, and recorder of Derby.  
 Valentine Walton, colonel, and governor of Lynn-Regis.  
 Richard Norton, colonel, and governor of Southampton.  
 Edward Harvey, colonel, and rewarded with the bishop's manor of Fulham.  
 Edward Rositer, colonel, and general of the Lincolnshire forces, &c.  
 Sir Michael Livesay, colonel, sequestrator and plunder-master general of Kent.  
 Henry Ireton, colonel and commissary-general.  
 Thomas Rainsborough, colonel, governor of Woodstock, and vice admiral of England.  
 Robert Black, colonel, and governor of Taunton.  
 Francis Russel, Rowland Wilson, Robert Harley, Sir John Palgrave, Henry Martin, Nath. Fiennes, Charles Fleetwood, Will. Gipson, Godfrey Boswell, Herbert Morley, John Moor, and John Alured, were each of them colonels.  
 Richard Brown, major-general, and governor of Abington.  
 Peter Temple, captain of horse.  
 John Van, colonel, and governor of Windsor, and a gift of 4000 l.  
 Algernon Sydney, governor of Dover castle.  
 Richard Ingoldisly, colonel, and governor of Oxford.  
 John Hutchinson, colonel and governor of Nottingham.  
 Cornelius Holland, 1600 l. per annum.  
 Philip Skippon, 1000 l. per annum, besides a gift of lands, and a majority-general of the army, and of London.  
 Tho. Weltrow, rewarded with the bishop of Worcester's manor of Hartlerow.  
 Anthony Stapley, colonel, and governor of Chichester.  
 Alexander Rigby, colonel, and governor of Bolton.  
 Charles Pym, captain of horse.  
 Sir Arthur Haslerig, colonel, and governor of Newcastle, rewarded with a gift of 6500 l. and the bishop of Durham's manor at Aukland.  
 Sir Thomas Middleton, major-general for Denbigh, and five more counties.  
 Lord Grey of Grooby, rewarded with the royal manor of Holdenby.  
 Sir William Constable, governor of Gloucester, sold his estate to Sir Marmaduke Langdale for 25000 l. and then obtained an order of Parliament to resume it, without returning one penny of money back.  
 Sir William Purfoy, colonel, and governor of Coventry, had a gift of 1500 l.



Sir Edward Hungerford, 1500 l. per annum.  
 Walter Long, colonel, had a gift of 5000 l.  
 Michael Oldsworth, 3000 l. per annum, was also governor of Pembroke and Montgomery; and keeper of Windsor park.  
 Thomas Scot, rewarded with certain of the archbishop's lands, and Lambeth palace.  
 Benjamin Ashurst was clerk of the peace for Lancashire, and had a gift of 1000 l.

So that in pensions there was the sum of 58,330 l. per annum.  
 — in gifts and bribes — — 308,500 l.

Besides places and gifts in land, &c.  
 Each member, also, was allowed out of the public money 4 l. per week; which, at 25 weeks for } 107,308 l.  
 516 members, is — — — —

This catalogue affords an unanswerable comment on the affected disinterestedness and patriotism of the political reformers in those times.

*A Letter to the New Parliament; with Hints of some Regulations which the Nation hopes and expects from them.* 8vo, 1s. Rivington.

The author of this Letter recommends to the consideration of parliament a variety of particulars, such as the late riots, the associations, the objects and mode of petitions, papists, dissenters, qualifications of members of parliament, freedom of elections, means of raising the national supplies, &c. On these, and other subjects of a public nature, the writer makes some pertinent observations, which are intended as cursory hints respecting several improvements in our polity.

*A Speech of Edmund Burke, Esq. at the Guildhall in Bristol, previous to the late Election in that City, upon certain Points relative to his Parliamentary Conduct.* 8vo. 1 s. 6 d. Doddsley.

In this Speech Mr. Burke endeavours, with his usual ingenuity, to vindicate himself from several charges. Those are, his neglect of a due attention to his constituents; his conduct on the affairs of the first Irish trade acts; his opinion and mode of proceeding on lord Beauchamp's debtor's bills; and his votes relative to the Roman Catholics. His apology on those several heads is urged with great force; and he discovers particular firmness in combating the prejudice which had subjected him to the charge last mentioned.

*Corrupt Influence removed, and the Constitution restored; by a new Plan of Election and Representation in one House of Parliament, and a necessary Reform in the other.* By the rev. T. Northcote. 8vo, 1s. Almon.

This pamphlet, written by Mr. Northcote, chaplain in the royal artillery, consists of two letters, in which the author presents us with a new plan of election and representation in the House of Commons, and also with a proposal for reducing the regal influence in the other House of Parliament, by divesting the crown of the privilege of conferring ecclesiastical dignities and emoluments. In the former part of the plan, the author

nearly coincides with the general ideas of other political projectors; but in the latter, he has the boldness to venture far beyond them all.

*An Address to the Electors of Great Britain.* 8vo. 6d. Faulder.

The author of this address inveighs with great indignation against corrupt influence in parliament; and he strongly recommends to the people to choose proper representatives. While the influence of the crown is so much the subject of declamation, it is to be wished that the political body were less actuated by the prejudices of party; for, in a limited government, the principles of the constitution may be as much violated by encroachments of the people, as by the influence of the crown.

*A Letter to the right hon. Viscount Cranborne.* 8vo. 6d. Almon.

This letter relates to the protest of lord Cranborne (now lord Salisbury), against the petition of the county of Hertford. It is written with spirit; though perhaps the weight of the author's arguments depends chiefly on their conformity to the popular principles he espouses.

*An Address to the Commander in Chief and Field Officers of the Army.* 4to. 6d. Middleron.

The purport of this Address is to recommend the expediency of an augmentation of pay to the regimental surgeons.

*A State of the Expedition from Canada, as laid before the House of Commons by Lieut. General Burgoyne. Written and collected by himself.* 4to. 12s. Boards. Almon.

This narrative relates to the conduct of lieut. general Burgoyne in his unfortunate expedition in America. It contains a number of authentic documents, with the addition of many circumstances which, we are told, were prevented from being laid before the House of Commons, by the prorogation of parliament. The work is written with great plausibility, and is enriched with many excellent engravings; but we wish that the whole were more positively illustrative both of the general's good conduct and resolution.

*Remarks on General Burgoyne's State of the Expedition from Canada.* 8vo. 1s. Wilkie.

These Remarks discover equal acuteness of penetration and argument, and seem entirely to overthrow General Burgoyne's elaborate defence. In particular, the author proves from authentic documents, that the expedition in question did not, as general Burgoyne warmly urges, miscarry merely on account of a disappointment respecting the co-operation of the southern army. Indeed, according to the representation in these Remarks, which are placed in a very strong light, the enterprizes of sir William Howe and general Burgoyne were evidently carried on without the smallest dependence on each other being so much as alledged (previously) by either party.



*The Narrative of Lieut. Gen. Sir William Howe, relative to his Conduct during his late Command of the King's Troops in North America.* 4to. 3s. Almon.

This narrative is said to have been presented to a committee of the House of Commons, on the 29th of April, 1779, and relates to the conduct of Sir William Howe, during his command in America. In what degree the facts and arguments advanced in this Narrative were considered as operating in favour of general Howe, against the imputation of delinquency, may be clearly inferred from the result of that examination; an inquiry which, it must be acknowledged, seemed rather to confirm than invalidate the idea generally entertained of his misconduct.

To the Narrative are subjoined some observations upon a pamphlet, entitled, *Letters to a Nobleman*. Of those Letters, which were written with spirit and energy, we gave an account in our Review for August 1779. The observations made upon them are numerous, and frequently explicit; but as they are for the most part involved in the Narrative, to which they likewise often refer, we cannot justly ascribe to them greater weight than was allowed to that exculpatory production.

*A Reply to the Observations of Lieut. Gen. Sir William Howe, on a Pamphlet, entitled, Letters to a Nobleman.* 8vo. 3s. Wilkie.

In conformity to the method adopted by general Howe, the author of the Reply answers the general's observations page by page. In this way the different arguments are fairly contrasted together; and from comparing their force, we must acknowledge, that the various charges contained in the *Letters to a Nobleman*, appear to be strongly established.

In an Appendix to the Reply, we meet with a letter to Sir William Howe, vindicating Mr. Galloway from some insinuations thrown out by the general in his Narrative; the copy of a letter from Samuel Kirk, grocer in Nottingham, to general Howe, dated Feb. 10, 1775, remonstrating with the general for his having accepted a command in the American service, after expressing a total disapprobation of the war; an answer from General Howe to the preceding; and a letter from the committee of congress to the president, found among the papers of Henry Laurens, esq. This letter, which is dated Feb. 12, 1778, relates to the department of the quarter-master to the army, and shews, that the situation of the Americans was, at that time, extremely unfavourable, from the want of necessaries.

#### P O E T R Y.

*A Poem, occasioned by the late Calamities of England; in particular, those on the 6th and 7th of June 1780.* 4to. 1s. 6d. Becket.

Amongst the late calamities of England, (the subject of this poem) we cannot help numbering and lamenting also the variety of bad performances, both in verse and prose, which every public occurrence never fails to bring forth. The ever-memorable sixth and seventh of June last, not only deprived the world of some most valuable manuscripts, but has also brought

into it, what we did not want, three or four hundred very bad verses now before us, which their author, notwithstanding, we make no doubt is extremely proud of, and is at this moment, perhaps, saying to himself;

*Exegi monumentum ære perennius, &c.*

Truth and justice, however, oblige us to say, that this pompous performance is full of nothing but fustian and bombast; obscure, turgid, and unmeaning. We will lay before our readers a few lines only, which we will give them till the publication of our next Review, to decypher, or render into plain intelligible English.

The Genius of England, whom the author has by his poetical magic wand conjures up to look at the fire in the King's Bench, thus speaks :

‘ Mark on my brow this deep intrenched scar;  
What crufted vitreous tears my visage mar!  
But light each corp’ral pang; my harrow’d heart,  
Self-ministred, admits no leech’s art;  
The woe-brew’d chalice drains in moody pride,  
Stranger to hope, to comfort unallied.  
The tale I have t’unfold (prepare thy soul)  
In dread fulmineous energy will roll:  
No idle summer-song, no accents vain;  
For they breathe truth, that breathe their words in pain.  
Give me the puissant verse, whose magic deep  
Might rouse death’s slumberer from his iron-sleep,  
Such would I have, or none—

‘ Call him, whose spirit on Euphrates’ mound  
Saw angel-ministers of wrath unbound;  
Saw choicest vengeance hurl’d thro’ lurid air;  
Whose fixt unaching ken defied the glare  
Of the bright seraph’s iris-hued attire,  
His face, a sun; his feet, a pillar’d fire.  
Call up that traveller, who dar’d return  
To walks of light from darkness’ stygian bourn;  
Who scan’d each duskish flame-depictur’d word  
High on the tablet of Despair’s record;  
Who drank with woe-inebriated ear  
The long, long groan, that knows nor day, nor year,  
Nor change of seasons in their grateful round;  
Who saw mid penal fires Ruggiero bound,  
And heard the gaunt Pisanian’s vengeful cry  
Rending the concave of what seem’d a sky!  
Call chiefest Him, whose gore-embued thane  
Supt full with horrors in a guilt-rack’d brain;  
Where murd’rous thoughts, a grim tumultuous brood,  
Started forth spectred in protentious mood.  
Who drew with tear-sleep’d pencil Scotland’s fate,  
Like England now, afraid to know its state:—  
Who on the barren heath with wild affright,  
In murky desolation’s gathering night  
Saw furious storm, and high-engender’d fire,  
In union dread ’gainst crown-reft Lear conspire.  
Why fled that bard, who in poetic loom  
The web encrimson’d wove of Edward’s doom?  
Oh that his master-hand once more might sweep  
His full-string’d lyre, and strike its sorrows deep.’



Did you ever, gentle readers, meet with so many fine sounding words, and so many pompous compound epithets crowded together in so short a space? What think you of the woe-brew'd chalice, fulmineous energy, iris-hued attire, flame-depictur'd word, woe-inebriated ear, tear-steep'd pencil, the crown-rest Lear, &c. &c.

We meet afterwards with sky-veil'd, cheek-indent'd, lion-pictur'd, breath-panting, mote-thick, wrath-red, monarch-trampled, and a hundred more strange, uncouth, gigantic expressions, which nobody but this author ever made use of, and which no other, we hope, will ever adopt. Speaking of some bad angel, he says:

' His *fell* of locks in uncurl'd scorpion twist:  
A gore-stain'd jav'lin in each lab'ring fist:  
He strides supported by no firm-set earth:  
Mark you his van-guard, pestilence and dearth?'

What this gentleman means by a *fell* of locks, we cannot easily conceive, any more than we can the twist of an *uncurl'd scorpion*. But we will not detain our readers by any farther remarks on this ridiculous performance. and shall only observe, that the author is very prudent in concealing his name, which, we hope, for his own sake, he will never reveal, till he can write something that may be understood.

*Verses occasioned by a Poem, intitled the Gray's-inn Association.*  
4to. 1s. Flexney.

One bad performance, unfortunately, is very apt to beget another, as is but too evident from the Verses now before us, which we learn, by the title-page, were occasioned by a Poem intitled the Gray's-Inn Association, which, indifferent as it was, has brought forth *progeniem vitiosorem*; these Verses being some of the worst which we have perused for some time past. They begin thus:

' What, if our government, with nerveless arm,  
And hearts impregnated with dire alarm,  
Survey, &c.'

Our author could not, perhaps, in the whole Poetical Dictionary, which we suppose he consulted on the occasion, have found out a more unpoetical word than *government*, nor a worse phrase than *impregnated* with alarm. He goes on, however, to inform us, that his friends, the Gray's-Inn soldiers met together,

' Unpurchas'd, to protect their native land,  
And every foul conspiracy *disband*.'

The idea of *disbanding* a conspiracy is undoubtedly quite new, and calculated, as Bays says, to *elevate* and *surprise*. The gentlemen are afterwards celebrated by our tuneful bard, for

' Resigning halcyon joys and wonted rest,  
Fatigue to grapple and the storm to breast.'

He talks of 'good-humour *sanctioning* the feast, and envy *roaring* the smart.

'The Poem concludes with these very, very fine lines:

—as the sons of irreligion dare  
 With idle taunts invade the ambient air,  
 Chatter impiety, the gods insult,  
 And in the wantonness of vice exult;  
 But when the mighty thunder rolls above,  
 And earth's remote foundation seems to move,  
 Fly to the blest asylum, clasp the fane,  
 And in the hallowed temples fixed remain;  
 So should Sedition with redoubled rage,  
 The firmest bulwark of the laws engage,  
 And uproar wild resume nocturnal sway,  
 And anarchy once more deform the day,  
 How would this railing, laughter-loving tribe,  
 With pallid aspect, hasten to our side,  
 Tremble beneath the storm that threatened round,  
 And own, with gratitude, their safety found,  
 With supplicating eyes protection crave,  
 And learn, at last, to venerate the brave!

Some malevolent critics would, perhaps, condemn the rhyme of *—tribe* and *side* as not altogether chaste and correct. As we do not, however, wish to interrupt *harmony*, that, as our poet \*tells us, flows *uninterrupted*, we shall only say, that if the Gray's-Inn associators were as unskilled in the military art, as their friend, the author of these Verses, is in the *ars poetica*, they will neither of them be intitled to one sprig of *laurel*.

*A Letter from a Burgess at H—nt—ngd—n, to his Friend in London.* 4to. 1s. Crowder.

Ever since the appearance of the celebrated Bath Guide we have been pestered from time to time with vile imitations of the inimitable Ansty, by gallopers in verse, who have aped the familiar tittup, and given us descriptions of various kinds; amongst these pretenders to poetry may be ranked the author of a Letter from a Burgess at H———n, who, in very bad rhimes, gives us a dull and uninteresting account of an election for that county, and the several speeches made on the occasion. We can only say to the author, in his own words,

'Did he talk to the purpose, perhaps we might hear it;  
 But such stuff as this!—who the d—l can bear it?'

*September. A Rural Poem. Humbly inscribed to all Sportsmen.*  
*With Notes and Illustrations.* 4to. 2s. Baldwin.

Never, we believe, was that distemper called the *cacoethes scribendi* so common amongst us as in the present age: nor do we remember to have met with a more melancholy instance of its destructive power, than in the unfortunate author of the very contemptible piece now before us, who, without the least spark of genius, or one glimmering ray of poetical spirit, has sent into the world not less than two or three hundred verses called *September*, and which he might with much more propriety have published under the name of *April* (the first), it being in truth the most vapid composition which we ever perused.

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\* Uninterrupted flows our harmony.

The



The noble object of this *Rural Poem*, (for so it is entitled), is it seems

The fresh-thorn fields, and covies proud of wing;  
The pointers leaping at their masters' side,  
And full-blown sportsmen in their autumn pride.

The description of these *full blown* sportsmen, with their many diverting pranks, forms the whole business of this important work, which is eked out by pretty moral reflections on the folly of wasting our precious hours in shooting partridges. Amongst these, the following lines, as instances of the true *bathos*, may claim our reader's attention :

' Is this a triumph ? this that manly pride,  
Which boasts so much of reason for its guide ?  
To view unmov'd the mangled covies die,  
And rob creation to enrich a pye.'

The last verse is, doubtless, for sentiment and diction, equal to any thing which modern bards have produced. But observe, good reader, our author's pathetic reflections on old men who go a-shooting.

Comus, dear droll ! hold both thy sides, and see  
Decrepid Threescore *turnip'd* to the knee ;  
Parch'd in the centre of the burning plain,  
He stops, he pants, and rolls his eyes in vain ;  
Views the stiff point, each feeble effort tries ;  
Th' impatient dogs rush in—the covey flies.  
Know then thyself, enervated Threescore,  
Now give and take the harmless mattadore ;  
Or at back-gammon, in the ebb of life,  
Size-ace the vicar, or capot his wife.  
O idle thought ! with limbs and nerves unstrung,  
That weak old age should covet to be young :  
Vain is the wish ; nor can our hopes succeed,  
The old young man is impotent indeed.  
See ! thy stiff hunter, long innur'd to toil,  
By years reduc'd, with patience breaks the soil ;  
But if he hears from far the op'ning hound,  
He stops, he starts, he listens to the sound ;  
His lean shrunk sides will this one truth afford,  
Time levels all, the hunter and his lord.

The very extraordinary phrase in the second line of *turnip'd* to the knee, is, we must acknowledge, far beyond our comprehension: the rest of the lines are worthy of their author, whose sagacious advice to young shop-keepers cannot be sufficiently admired ;

Doom'd to a shop ; be thy attention there,  
Nor lose the 'squire by coursing of a hare.  
Fix'd in thy calling shun each roving thought,  
One plan is best—variety a fault—  
Prudence forewarns, and sober laws prescribe  
Just bounds, that sportsmen may not err too wide.

*Prescribe* and *wide* are certainly not the best rhymes in the world, any more than *board* and *abroad*, *unsung* and *belong*, with some others that may be met with in this admirable performance,

which, not to trouble our readers with any farther observations on it, we would recommend to them as an excellent *soporific*.

### D R A M A T I C.

*The Chapter of Accidents: a Comedy, in Five Acts, as it is performed at the Theatre Royal in the Hay-Market. Written by Miss Lee. 8vo. 1s. 6d. Cadell.*

This is, it seems, the first dramatic performance of a very young authoress, and, considered as such, has great merit; some of the incidents, which are taken from a comedy of Diderot's, are interesting and agreeable, and, as we are informed, were received with applause in the representation. To the sentiments and diction of this comedy many objections might be made, but it would answer no end to point out faults which it is now too late to amend, more especially as we would not wish to discourage a young writer, whose first attempt promises so well, and from whom the public have reason to expect much pleasure and entertainment in her future productions.

*The Humours of an Election. A Farce, As it is performed at the Theatre-Royal in Covent-Garden. Written by F. Pilon. 8vo. 1s. Kearsly.*

It was by no means an easy task for a writer to venture on a dramatic composition on this subject, which has been already so hackneyed as to leave scarce a probability of saying any thing new, where so much had been said already. *Difficile est, as the Roman poet long since observed, communia dicere.* We give Mr. Pilon therefore much credit for the attempt, and are happy to hear that this farce has succeeded on the stage. *The Humours of an Election* has indeed merit sufficient to entitle it to that applause which it received, and, allowing for that exaggeration of features usually permitted to this species of the drama, exhibits a lively and entertaining picture of the times, and the present prevailing system of folly, nonsense, venality, and corruption. The Scotch tutor employed to instruct the young candidate in the art of rhetoric is a good idea, and well executed; and the whole of this little piece is, if not a polished or elegant, is at least an innocent and laughable performance.

### M E D I C A L.

*Medicinæ Praxeos Systema, ex Academiæ Edinburgensæ Disputationibus Inauguralibus præcipue sepræsumptum, et secundum Naturæ Ordinem digestum. Curante Carolo Webster, M. D. Valetudinarii pub. Edin. Med. Alter. 2 Vols. 8vo 10s. 6d. boards. Dilly.*

This System of the Practice of Physic is chiefly extracted from inaugural dissertations published in the University of Edinburgh. The editor has arranged those productions in a methodical manner; making at the same time such alterations, and either extending or epitomizing each original treatise, as he judged most suitable to the purpose. He has also sometimes added notes. The work may justly be considered as a useful system of medical practice,



practice, in the Latin language; and will, we are informed, be completed in another volume.

*Letter to a Lady, on the Management of the Infant.* 8vo. 2s. Baker and Galabin.

This Letter, which contains many useful observations, is written by Mrs. Sarah Brown, who, it seems, is about publishing, by subscription, two other Treatises, at the price of one guinea. We also find that she gives advice concerning the nipples, and has invented a bason, with another utensil, called the Nurse-maid's Relief.

### D I V I N I T Y

*Deism not consistent with the Religion of Reason and Nature.* By Capel Berrow, A. M. 4to. 4s. sewed. Doddsley.

This tract was written some years since, and appeared first as a separate publication, and afterwards in a collection of the author's works. It was drawn up in answer to a pamphlet intitled *The Case of Deism fairly stated*, which was published in 1746\*. Mr. Berrow is the author of a work published in 1766, intitled *A Lapse of Human Souls in a State of Pre-existence*.

*A Sermon preached in the Parish Church of Whitby, July 2. 1780, before a Battalion of Volunteers, formed for the Defence of that Town and Neighbourhood.* By the Rev. J. Robertson, Curate of the said Church. 4to. 6d. Baldwin.

A very proper and seasonable application of this animated exhortation of Joab to his brother Abishai, when they were going to engage the Syrians and Ammonites: 'Be of good courage, and let us behave ourselves valiantly for our people, and for the cities of our God.' 1 Chron. xix. 13.

*A Companion for the Christian in his Field and Garden.* 12mo. 1s. 6d. sewed. Matthews.

Pious meditations on the four seasons, and the various objects which present themselves to view in the field and the garden. The reader may form a competent idea of this performance from the following short extract.

'In the winter, a careful husbandman clears his farm or his garden of all improper plants, improves his fences, prunes or lops his trees, manures the soil, and clears away the rubbish and decays of the former year.

'In like manner, Christ, the spiritual husbandman, prepares his people's souls by the winter of adversity, or the withdrawing of his sensible presence, for future grace and glory. He cuts up the weeds and thorns of the soul, shews it the lines and boundaries of faith, strengthens its hedge which sin had broken down, and through which the wild boar of the wood, with the fierceness of rage, had come in to destroy; lays on a deep manure from his holy word, and subdues the unprofitable hopes and desires of the flesh, which grew

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\* Said to have been revised by Mr. Chubb; but written by another hand.

up in the former days of ignorance and unbelief. All this proves the skill and the love of the spiritual husbandman in his favoured garden; for, were he to omit these necessary instances of his care, the soil would lay barren under its own rubbish, or produce nothing but weeds.

The learned reader will perceive, that these reflections are built upon the Calvinistic doctrine of the absolute impotency of the human mind, and the irresistible operations of grace. The metaphor, 'Ye are God's husbandry,' which, in St. Paul's first Epistle to the Corinthians, ch. iii. 9. is short and apposite, is here drawn out into a number of particulars, exhibiting some low and vulgar images, which render it ridiculous.

This publication is recommended by Mr. Romaine, and is a very proper companion to that writer's explanation of the Song of Songs, Pearfall's Contemplations, and a late similar publication, intitled, Walking Amusements for chearful Christians\*.

#### M I S C E L L A N E O U S.

*Oratio de Ridiculo, habita Cantabrigiæ in Scholis Publicis, primo Die Julii, 1780. A Gul. Cole, A. B. Accedit etiam, ab eodem scriptum, Carmen Comitiale. 4to. 1s. Cadell.*

A Latin Speech, spoken by the author, in the public schools at Cambridge, on the celebrated question on which so much has been already said, viz. Whether ridicule be the test of truth. The arguments are drawn from various writers on this subject, and consequently have not the advantage of novelty to recommend them. The sentiments, however, which is as much as can be expected from so young an orator, are clothed in most elegant and classical language; as to those amongst our readers, who are proper judges, will appear by the following short quotation from the latter part of it.

\* Rerum igitur ipsarum disquisitioni nihil utilitatis, detrimenti verò plurimum affert risus. Ac profecto, si hominis propria est veri inquisitio atque investigatio, turpe autem vel in minimis ducimus labi, errare, decipi, ridiculi aculeos iis relinquamus, qui hominum mentes a veritate abducere gestiunt, et ipsam rerum naturam tenebris ac mendaciis involvere. Veniant igitur fastidiosi isti rerum optimarum irrisores, vera falsis immisceant, lucem oculis abripiant, suis se compungant acuminibus; atqui ne veri investigationem præ se ferant, dum fraudi ac errori lenocinantur. Veritas risui nè minimâ quidem cognatione consociatur; magnum dissidium, magnæ interfunt inimicitiae. Quæ enim in Ethicis, quæ in Physicis, quæ in ullâ denique arte vel scientiâ, quæ veri disquisitionem continet, ridiculo vis inest, ut vera a falsis distinguat? Tantum verò abest ut veritati faveant facetiæ, ut conjunctæ inter se vinculo quodam necessario videantur "μωρολογία καὶ εὐτραγελία:—Causæ imbecillitatem denotant effusi petulantium risus, qui veri vocem sonitu inani obruere conantur et confundere.'

To this Oration is subjoined a well-written copy of Latin verses, on the Mola Juventutis Restauratrix, or, the Mill for

\* See Crit. Rev. Aug. 1775.



grinding old People young. The same classical terseness, and elegance of diction, which distinguish this young gentleman's prose Oration, runs through his poetical composition, and reflect no little honour on the excellent seminary where he was educated, and the university to which he belongs.

*An Essay on the Duty and Qualifications of a Sea-officer; written originally, Anno 1760, for the Use of Two Young Officers. By the Rev. James Ramsay, Chaplain in his Majesty's Navy. 8vo. 1s. 6d. Robinson.*

In our Review of the first edition of this excellent pamphlet, we observed, that the author's instructions are drawn up in a perspicuous, plain, but elegant manner: that they appear to be the fruits of great experience and reflection, and are occasionally strengthened by remarks and characters, highly illustrative of the naval history of England\*. These encomiums are due, in yet greater measure, to the present edition, which has received considerable improvements. We formerly expressed a desire that every sea-officer might, by order of the board of admiralty, be accommodated with one of those Essays, printed in a convenient size. The propriety of such an expedient can admit of no question; and we therefore repeat our most ardent wish to behold it adopted. In recommending this step, we cannot be suspected of any secret view to the emolument of the author, when it is considered that the profits of the first edition were appropriated to the Magdalen, and British lying-in hospital; and the profits of the † second and third editions are intended for the benefit of the Maritime School, or, in case of its failure, the Marine Society.

*An Essay on the Resolution of Plane Triangles by common Arithmetic, &c. By Hugh Worthington, jun. 8vo. 1s. Buckland.*

\* Though the invention of *logarithms* was one of the most useful discoveries in mathematics, yet cases frequently occur in practice, wherein it is expedient to perform trigonometrical operations without the logarithmic canon. On this account, repeated attempts have been made, to substitute certain rules and proportions in *common arithmetic*, in the place of the natural and artificial sines and tangents. What these rules are, and on what principles they depend, is briefly shewn in the introductory parts of the following Essay; in which the author has endeavoured to collect the observations of preceding writers, and has added some remarks of his own. Hence it will be easy to extend the principles of analysis, and by comparing the several equations to construct a variety of *formule*, as occasion shall require.—Still, however, some farther improvement seemed necessary; the consideration of which gradually led the author to the plan proposed in the third section, which will be found on trial much more *easy* and *accurate*, than the methods for-

\* See Crit. Rev. vol. xix. p. 310.

† The public spirited author has actually remitted a considerable sum, arising from the sale of the second edition, for the purposes above mentioned.

merly used. If it should be objected to this plan, that the use of a *table* is inconsistent with the nature of the arithmetical scheme, it may be replied—that as few persons have memory sufficient to retain the common rules without *transcribing* them, so the transcript of those rules would occupy as much *space* on paper as the annexed table; and therefore the one is as portable and convenient as the other.

‘The reader must not expect to find here a *system* of trigonometry, since that was foreign from the design of these pages, and would be totally superfluous, after the many excellent treatises upon this subject, already in print. If he is not accustomed to analytical investigations, he may omit a part, or the whole, of the *second* section: but it is taken for granted, that he has a general acquaintance with the common branches of mathematics.’

Such is the account given by the author of this little Essay, and of his reasons for publishing it. Nearly one half of it is employed in describing two or three of the worst rules that had been invented by former writers, and the rest in laying down his new method, which is often more troublesome and less intelligible than the former. We have never experienced that any of these methods are of real use, but rather of much prejudice to learners, and are, in comparison to the true method by tables of sines, tangents, and secants, what quack-nosstrums are to genuine medicinal prescriptions. This author requires, that his readers should previously have ‘a general acquaintance with the common branches of mathematics,’ and yet he thinks that ‘few persons have memory sufficient to retain the common rules!’ Strange, that a person can become such a proficient in mathematics without a memory to contain so *very few* and simple rules as are really necessary in plane trigonometry, both right-angled and oblique! Again, it is said, in pag. 31, that if a problem, there mentioned (namely having given one side and all the angles of a plane triangle) ‘were to be worked by the common rules, it would be necessary to divide the triangle into two right-angled triangles, by means of a perpendicular.’ Whereas this case is always resolved by only one simple proportion, namely, by taking the sides proportional to the sines of their opposite angles! But, *testium sat est*. Cic.

*The Protestant Alarm; or, Popish Cruelty displayed.* By John Fellows. 12mo. 3s. Hog.

This tract is chiefly intended for the use of the common people. It is calculated to expose the errors, the frauds, and the persecuting spirit of the Romish church. The author displays a considerable degree of zeal and indignation upon this occasion. His work is inscribed to the Protestant Association.

